THE LIVING JESUS

FREDERICK A. WIGGIN

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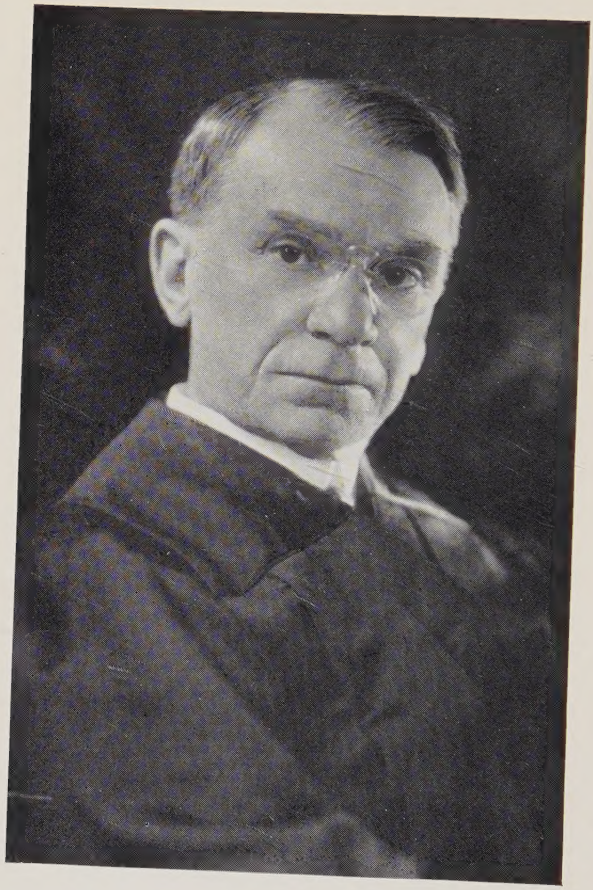

The Reverend Frederick A. Wiggin, D. D.

The Medium

THE twenty-eight messages contained in this book came at intervals from February 11, to June 1, 1921, while Dr. Wiggin, who is a psychic of thirty years' experience and of high standing, was in a state of unconscious trance. The influence who took possession of his organism was a very remarkable and spiritual being, who said in his first message that he passed over into the spirit life centuries ago, and who announced himself, at the beginning of his nineteenth message, as Jesus of Nazareth.

The reader should first read, carefully and with an open mind, the Foreword, which is written by Dr. Wiggin, and contains a brief account of his entrance upon the work of a medium; and the Introduction, which is the simple narrative of this coming of the Great Teacher of Nazareth.

These messages contain very valuable historical, religious, and spiritual truth, and bear upon all the principal phases of human life. **No more startling and momentous psychic document, no book from any source containing more vital truth, has appeared in modern times.**

CLOSED COLLECTION

THE LIVING JESUS

THE WORDS OF JESUS OF NAZARETH

UTTERED THROUGH THE MEDIUM
FREDERICK A. WIGGIN

From February 11 to June 1, 1921

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PREFACE

The surprise felt by the reader as he opens this book was experienced to the full by the three to whom the whole of the subject matter was given, and by the members of the Class in Spiritual Healing, at a meeting of which the Great Teacher first came, and at twelve subsequent meetings of which likewise he spoke. The undersigned cannot be said consciously to have experienced the coming of the presence, except for a few brief moments out of the many hours during which the messages were being given. His knowledge came mainly as that of the majority of mankind must come—from hearsay, when the records were read. To the two editors those hours of receiving the messages were thoroughly absorbing ones. The entire experience was, however, so natural, once the unusualness of the manifesting of such a personality was lost sight of in the realization that it was but in fulfillment of a promise recorded in history, that surprise was swal-

lowed up in joy of the message and of the presence.

It would seem to be unfortunate that the reader does not have the advantage that the hearers had, of coming to know the personality before being confronted with the announcement of his identity. For two and a half months did the Great Teacher speak and minister before he told who he was. He purposely refrained from that announcement, as he said, that he might make himself known before making known his name. The reader will not be so prepared; yet he will not fail to find, if he reads with an open mind, that during his reading the truth is attested to by his own inner consciousness.

However at variance the tremendous claim that this book makes may be with the reader's opinions, he owes it to himself not to repudiate that claim without thoughtfully reading the entire book.

FREDERICK A. WIGGIN

Brookline, Massachusetts
September, 1921

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FOREWORD

Between thirty and forty years ago I had an experience which to me at that time was very strange. Without the slightest prior intimation, I was unconsciously controlled by spirit forces. This experience was not only strange in its nature, but particularly surprising to me, since it occurred while I was preaching, as a ministerial student, from a Baptist pulpit.

At the close of my first sermon delivered while in this entranced state, the worshipers crowded around me, congratulating me upon my eloquence and predicting a great future for me. This entrancement occurred again on the second Sunday. On the third Sabbath the controlling intelligence, who made no announcement of his identity, after his address chose to deliver several messages purporting to come from departed Baptist deacons to the present members of the church. This revealed to them the cause of my youthful eloquence, and at the close of the service those who had formerly been my friends shook their fists in my face, declaring that the secret of my power had now been discovered; it was evil, and I was in league with the devil. As a

result, the authorities called an emphatic and immediate halt to my preaching in that church.

Let it be understood that at that time I was earnestly devoting my every energy in an endeavor to qualify for the Baptist ministry, and I was far from disposed to surrender my purpose. Receiving calls to supply several pulpits, I pushed ahead, praying that I might be delivered from this annoyance and trial. This endeavor, however, was all to no valued purpose, for upon nearly every occasion, when attempting to address an audience, I was thrown into unconscious entrancement. The more firmly I set my will against such an occurrence, the more pronounced and persistent became the invisible personality. So insistent was the determination of this spirit being to control my organism, that finally I was compelled to give up all hope of ever being able to function as a Baptist clergyman, and, in 1882, I accepted the seemingly inevitable.

Some fragmentary reports of my experiences were noted by the secular press, and thereby became public property to no little extent. The whole matter became at once a feature of interest to Spiritualists. I was, therefore, invited by several Spiritualistic centers to deliver addresses for them. I positively refused all such invitations, for at that time I was decidedly opposed to everything pertaining to Spiritualism, and could by no inducement be tempted to identify myself, in any man-

ner whatsoever, with Spiritualists or Spiritualism. To me the word "Spiritualism" was nothing short of anathema.

In the month of September, 1883, I made the acquaintance of Mr. Robin Damon, proprietor of the *Salem Evening News.* Between us a partnership was arranged, and we installed a newspaper plant and began the publication of the *Gloucester Daily News,* the first daily paper ever published on Cape Ann. Soon afterward I purchased the entire interest in this paper and became its editor-in-chief.

It now fell to my lot to address the public through my pen. Here, however, as in the pulpit, I found that the "invisible one" persisted, for at times my hand was simply forced to write automatically editorials such as were in sentiment frequently in direct opposition to my personal convictions. Thus I was made to understand that "he" was not only a preacher, but an editor as well.

This newspaper enterprise was from the first well received by the people of Cape Ann, and especially by the merchants who contributed generously to our advertising columns. A weekly publication, however, the *Cape Ann Advertiser,* had for many years been a well and favorably recognized journal. Such inroads did my daily make into the advertising business of the weekly, that the owners of the *Cape Ann Advertiser,* George and Frank Proctor, considered it advisable to

start another daily publication in Gloucester. This new daily, coming into Gloucester, greatly disturbed me, for I was reasonably certain that Gloucester was not sufficiently large to support two such papers. The question of which paper must pay the price of elimination and failure seriously confronted me. I knew that that answer depended largely upon which proprietor could furnish the most losing money, and could continue to do so until victory was won.

The Proctor brothers, owners of the new daily paper, most estimable gentlemen, had the advantage of a long and honorable citizenship in Gloucester, as well as the money. It required about one year for me to understand fully that, so far as my interests were concerned, my retreat from the field was the better part of valor. Therefore I surrendered to my competitors, discouraged because of the necessity of doing so, and because of an indebtedness of several thousand dollars.

At this time, several editorial and reportorial positions were offered me, but discouraged as I was with newspaper work, none of these made any appeal to me. I was now spending much time in mental rummaging, endeavoring to settle upon some wise and definite course.

One evening, while reflecting and contemplating, I heard a voice, yet saw no one. Very clearly the voice said, "You have tried and have given of your best

efforts in an endeavor to succeed. Notwithstanding all this, you have failed,—not because you have not tried, but because you have not made endeavor along the line of work for which the spiritual forces have chosen you. It is desired, here in the spiritual world, that you should become an instrument of, and a co-operator with, the spiritual world, to carry forward and give expression to a work of love in behalf of a spiritually needy humanity. We are now calling upon you to decide which course you will take. Heed our call and willingly become our co-operator, and you shall be able, with the help which we will give, to reach millions with spiritual blessings. You shall be abundantly blessed in this work. Refuse the call, and you shall find, no matter how earnestly you try, even as you have found, a close-shut door to your successful advance."

A few months passed before I concluded to enter upon the work to which the "voice" had called me. When I had really decided upon this course, I failed to see clearly just how I was to go about it all, for I could discern no actual light ahead nor any leading. Finally, however,—and I must confess that it was with misgivings,—I said, "I will."

One evening, while sitting in "the silence," I spoke aloud, though as to no one, saying, "I have decided to do my best to carry out the wishes of the spiritual

forces; but tell me, oh, tell me, where and how shall I begin the work?"

To my surprise I again heard the "voice," saying, "Within a week you will have a call."

In less time than that, I received an invitation from a prominent Spiritualistic center to speak for its society. I accepted. I delivered addresses from time to time, mostly in the entranced state, and usually at their conclusion spiritual messages, purporting to come from friends who had departed the earth life, were voiced to people in my audiences. So forceful were these messages, which were usually accompanied by the full names of the persons claiming to be sending them, that even the most sceptical were compelled to admit of their genuineness.

In style and mannerisms the personality of the controlling intelligence was very different from my own, so good critics said. During the first year of my public work I did not know who was speaking through my organism from time to time, neither have I been informed up to the present; but after this period my control evidently was changed. While I was filling an engagement at Portland, Maine, in the autumn of 1886, at the conclusion of an entranced address a gentleman in the audience asked if the controlling intelligence would give to him his name. The reply came at once: "I am John McCullough, the tragedian."

After lecturing for several years, for the most part in the entranced state, in nearly all of the larger cities east of the Mississippi, and after filling short pastorates as a Spiritualist minister in Washington, District of Columbia; Brooklyn, New York; and Indianapolis, Indiana; I received a call to Unity Church, Boston, Massachusetts, where I have been the pastor for twenty years, and where I am still continuing my ministry, constantly aided by that faithful spirit who, in 1886, announced himself as my control, and whose personality has been definitely identified by two former actor friends of his.

Mr. Walter Hubbell, an actor who had appeared in the same company with John McCullough, although never with him in the tragedian's most popular play, "Virginius," once attended one of my seances and made a test of the identity of my control under conditions which Mr. Hubbell, himself, considered, and any honest sceptic would consider, proof against trickery of any sort. He wrote upon a slip of paper the following question: "John McCullough, do you remember this—'Does no one speak? I am defendant here!'" The quoted words were those of the character *Virginius*. Before the medium had touched the paper, the spirit, John McCullough, quoted the words of the question, replied to it, proved that he recognized the identity of the questioner, and held quite a conversation with him, all per-

fectly in character,—in thought, word, and manner,—and without hesitation or possibility of preparation. Mr. Hubbell had never at that time appeared on any stage in Boston, nor was he known or recognized, he was very sure, by any one present, in an audience of a thousand people, except by the spirit of John McCullough.

The late Thomas W. Keene, the eminent actor, with whom at the time of the following occurrence I had no acquaintance, requested of me a private psychic interview. His request was granted. The interview was given while I was in the unconscious entranced state. At its conclusion, when my normal condition had been resumed, I saw that the gentleman was in tears and deeply affected. I remarked upon this to him; whereupon Mr. Keene said, "I have been talking with my old friend, John McCullough. I am certain that it is he, because we have been conversing about matters absolutely unknown to any except Mr. McCullough and myself."

I may add here that Mr. Keene told me at that time that, prior to this, he had never had the slightest interest in anything pertaining to Spiritualism, although his wife had been somewhat interested in psychic phenomena. It was she who had influenced him to visit me, for she had received information that it was the spirit of John McCullough who spoke through my organism.

A large circle of hearers, also, have come to know

John McCullough as a very distinct personality, one harmonizing in all respects with the historical John McCullough, the great American tragedian of Irish birth, who for many years was one of the brightest stars in a galaxy which included Edwin Forrest, Edwin Booth, Lawrence Barrett, E. L. Davenport, Charlotte Cushman, Joseph Jefferson, and Mary Anderson.

Those who have been privileged to listen to the discourses and messages delivered by this talented and most vital of presences have noted a thousand proofs of identity, and many more evidences of the idiosyncrasies of thought and expression by which an author's entire work is verified as his own more forcibly than by a mere signature. Not only has identity been absolutely authenticated, but evidence of the gradual growth and development of thought, of character, of the unfolding of the very highest qualities of a great mind and heart, has been conclusive.

The spirit of service, which characterized in his earthly life the much loved "honest John," has so increased through his serving that he is ever at the call of those who need him, ever ready to bring to the humblest who sincerely asks, the help and advice which he, as a spirit, can give with such special authority. He who was winner of earth's laurels in the dramatic art, now comes as a spirit, his laurels invisible, often unnamed when his name would be greeted with applause,

and for years has been among earth's people as one who serves, and the servant of all.

It will not be necessary further to point out the spiritualizing of this personality to those who read the following pages, and who observe the spirit in which this true "associate pastor" to the flock at Unity Church makes way for the Great Shepherd. Certainly the spirit John McCullough has been another "voice crying in the wilderness" of a materialistic civilization for these thirty years: "Prepare ye the way of the Lord; make his paths straight."

Now, after these many years of ministry, greatly to my own surprise, and at first unnamed and unheralded, has come another spirit presence, and "one mightier than John the Baptist" is here. Of the coming of that one it is for others to tell,—others who know more about it than do I. Enough for me to echo the words of John McCullough and say, " 'The latchet of his shoes I am not worthy to stoop down and unloose.' " Yet not enough, until I have said, in behalf of John McCullough, in behalf of the two others associated with me in the putting out of this book, and in behalf of myself, that this spirit presence, this truly Great Teacher, has won our deepest allegiance.

FREDERICK A. WIGGIN

INTRODUCTION

The narrative of the events that lead up to the publication of this book is an unusual one, but the events themselves are far from being unnatural.

The life of the Reverend Frederick A. Wiggin, D.D., as pastor of Unity Church, Boston, Massachusetts, has been for many years too publicly lived to permit that any other than his own explanation of the source of the messages conveyed to the world in the pages of this book, should seem plausible; for his has been uniformly the life of a minister and a medium, and because of the quality of his work large demands have been made upon him. Each year, from the first of October until the first of June, he delivers approximately from five to eight addresses and talks a week, for the preparation of all of which there are only such fragments of time available as would not account for even one of the scholarly and eloquent addresses, such as he gives both entranced and in his own consciousness. At two public seances weekly he delivers an average of, approximately, seventy-five personal messages; in two semi-private seances weekly he gives messages to twenty people

more; and, also, by letter to a large clientele. The accuracy and truthfulness of these messages have been established in tens of thousands of cases.

Another department of his work has been the application of methods of spiritual healing, by the conduct of classes, by personal interview, by personal letter,—written often while in the entranced state to persons requiring clairvoyant diagnosis and advice,—and by absent treatments daily to a large list of patients in various parts of the country. The number of persons reached by correspondence, and, therefore, psychically, for either messages or healing, or both, within a year's time reaches several thousand. Thus the correspondence and interview sides of his work compel him to keep exacting office hours, as far as his ministerial and pastoral duties permit. And it is not surprising that, for visiting the sick, conducting funerals, performing the marriage ceremony, and assisting in all social emergencies, a pastor whose help is so eminently practical should be greatly in demand.

The few brief summer months have been for years and are usually spent, mainly, in traveling all over the country, speaking in the cause of Spiritualism to large gatherings, and secondarily,—yet not such in importance,—in recuperating the nervous energy with which to carry along the purely physical side of so exacting psychic ministrations.

Although Dr. Wiggin is the author of one book, "Cubes and Spheres," published in 1899, so little leisure has been accorded him since that date that, with a large and most interesting experience at hand from which to draw, he has been unable even to compile from his own numerous addresses any publication. That fact makes all the more of a surprise the way in which this book has broken through the barriers of limited time, of fatigue, without even remote premonition,—and that on the part of one whose premonitions for others' lives are superlatively keen,—and without possibility of the slightest preparation. Those most conversant with Dr. Wiggin's thought, with his style of expression, will realize the most quickly how far afield from his usual lines of study much of the subject matter of these messages, except those upon spiritual healing, is, and how impossible except to the master stylist, if not to him, it would be to copy the unstudied simplicity of a literary style long acknowledged to be a classic.

Indeed the subject matter of the book itself vindicates the claim made of its authenticity. None but one could write upon these subjects, could speak thus with unassailable authority, could be in every manifestation the presence, the personality, he claimed to be. There is not the remotest possibility of the author of this present book's being the same person as the one who de-

livers the sermons that Dr. Wiggin delivers in his own consciousness; nor is there any less remote possibility of that author's being the same as the one who delivers the entranced sermons which bear the impress of the personality of John McCullough. The personality who speaks in these messages is unique in the experience of entrancement on the part of Dr. Wiggin,—is a personality, too, unique in history. Of the truth of this statement the pages themselves bear sufficient witness.

The busy life of Dr. Wiggin and his wife, Mrs. Ethel P. Wiggin, left but one evening in the week free from church meetings, class or lecture engagements, and pastoral duties; that evening was Wednesday, and was usually spent at home. Occasionally Mrs. Wiggin's friend, Miss Edith B. Ordway, was a guest. It sometimes happened that, as the three sat talking, Dr. Wiggin would feel the influence of the spirit presences, or presence, and as John McCullough was always a welcome guest, Dr. Wiggin would permit the spirit guide to gain control.

On the evening of Wednesday, February 9, 1921, when Miss Ordway was present and John McCullough had also come, suddenly the latter, who was speaking, paused in his talk, and raised both arms straight up before him, as in formal Oriental greeting. He resumed his talk and shortly finished the subject, then said: "A spirit presence has just entered here, one of the Great

Teachers. I do not know whether or not he wishes to give you a message, but if he does, I will gladly make way for him."

The conversation continued in a somewhat desultory fashion for a time, and at length Mr. McCullough said, "The Great Teacher is now going. He is evidently not intending to speak with you. You are highly honored by his presence here."

On the next Friday, February 11, 1921, at the Class in Spiritual Healing, which had been meeting weekly at two o'clock in the afternoon of that day during the entire season, the Great Teacher came unexpectedly and delivered the message which forms the record of Session 1 in this book. After this meeting was over, the message was read to Dr. Wiggin, who had been, as usual during entrancement, thoroughly unconscious, and had not been aware that he was not to deliver the afternoon's prepared lecture until the moment when he was suddenly seized, and who, also, supposed that the spirit was Mr. McCullough, as usual. It was decided that Mrs. Wiggin and Miss Ordway, both of whom hold university degrees and are shorthand writers, with long secretarial and literary experience, should be present upon every occasion where there was the slightest possibility that this presence would appear, in order that not a word of any message from him might be lost.

Thus it happened that both were prepared upon the

next Wednesday evening to take complete notes of whatever might be said, should Mr. McCullough or any other presence come. The contents of the message given under the heading of Session 2 justified the expectation, which, previous to the change of control in the medium, was far from strong. On the next day Mr. McCullough, while dictating to Mrs. Wiggin some letters requiring psychic powers for their answering, said that it was the evident purpose of the Great Teacher to give certain messages on the Wednesday evenings; that the circle of three,—that is, the medium, and the two who could take the messages in shorthand,—was complete, and should be neither added to nor subtracted from.

The next day, Friday, made clear the twofold purpose of the Teacher: to come to the Spiritual Healing Circle, mainly there to bring the healing power of God; and to come to the Wednesday evening circle with messages the chief purpose of which was instruction and revelation.

Since then, and including the date of June 1, as the records plainly show, the coming of the Great Teacher has been as constant as opportunity could be afforded,—and he has made no excessive demands upon the medium, as if realizing that the medium's other work was too important to be pushed aside for even the fuller revelation.

Such is the record of the coming of the Great Teacher.

Of that coming John McCullough said on March 16: "I do not know just why he ever came into your midst. It is as yet an unsolved question. Perhaps that revelation may be made, and would be made, if you questioned. I only felt the vibrations of an unusual force, liable to come in at some near time. I did not know what it was."

The evidence of the order in which possession is taken of the medium's organism has been given upon so many occasions, and always the same, that it is justifiable to assume that that rule is invariable. This order seems to be that Mr. McCullough first takes possession, and then the Teacher steps in, the one personality following closely upon the other, so that there may be no interval of consciousness on the part of the medium. Upon the Teacher's leaving the order is, of course, reversed. The period during which the taking of control is effected is several minutes, even when Mr. McCullough does not speak. He has tried to describe what takes place, in a way to be intelligible to those who have never experienced nor observed the phenomenon, and speaks graphically of the presences' overlapping each other, or, if not exactly that, following immediately upon each other.

After the Teacher's talk on Wednesday evening, March 23, John McCullough said:

"I am come. I can allow scarcely the lapse of a sec-

ond to occur in the change of control. The intensity and the unusualness of the vibration of the Teacher are difficult for the organism of the medium to adjust itself to without assistance. The Teacher comes to you, in a certain sense, from many spheres removed from this vibratory sphere,—removed in consciousness, not in space."

It is, indeed, reasonable to assume that the Great Teacher, living on a far higher plane of spiritual life,—or, to state it otherwise, embodying in his personality a far greater degree of spirituality,—than even the most spiritual still upon the plane of physical existence, should be in a far higher state of vibration. The degree of vibration of John McCullough's spirit presence is, of course, far higher than that of the physical body of the medium. Therefore it is easier for the medium that, instead of passing from one extreme to the other rapidly, there be an interval of poise upon an intermediate state. Mr. McCullough, too, through long years of frequent control of this medium, is, of course, able to obtain and relinquish that control with the greatest ease to the medium himself. The Teacher, on the contrary, as Mr. McCullough has observed and certain words of the Teacher's imply, is thoroughly unfamiliar with this form of incarnation, and shows such unfamiliarity with it as to make Mr. McCullough say, "I doubt if he has ever attempted it be-

fore." The Teacher himself said, "I have waited many, many years for this opportunity."

More light is thrown upon the reason for such a coming as this by the words of John McCullough on May 25:

"The Teacher does not converse out here as I am conversing now with you. I cannot address him as you address me. I should feel, somehow or other, that I was taking unwarranted liberties, and, if I did attempt it, I do not think that I should succeed very far.

"These words that he speaks here to you I look upon as a second personal incarnation. You will understand—he is himself, but as he cannot make himself felt in this world of yours without some form of expression, he incarnates himself in words. Out here in the spiritual world he merely lives himself. Out here the living is that call to righteousness, to nobility of life. We of the spiritual world are sensible of that call, while you of the earth life are insensible to it unless it is put into words. When you come to know the Teacher, you will know the call by knowing the Teacher. I cannot make it clear to you, yet I see it clearly. Suppose I were clothed in purity and power, then my very walking down the street would be a call to the people to come and follow me, follow my way of living.

"Out here in the spiritual world, there is little conversation carried on. It is the very thought itself that

is evident. It is not expressed in clamorous words. Every word you speak is a symbol. If I can get your mind, I do not care for the symbol. . . .

"The mind of the spiritual world is trying to bring about an answer to the prayer, 'Thy kingdom come; Thy will be done on earth as it is in Heaven.'"

The narrative of just what occurs when the control is gained by Mr. McCullough and then changed to the Teacher is as follows:

As every one who has attended Dr. Wiggin's public seances knows, only a quiet, sometimes almost an imperceptible, change occurs when Mr. McCullough takes control. The eyes close, and remain closed, except for an occasional spasmodic movement or flutter of the eyelids, the reason for which is not apparent to the observer, and probably has to do with thought. There are usually several slight movements, of hand or foot, as if the control were becoming aware of the body through which, for the next hour or so, he must communicate with the world. Apparently quite in accord with mental moods, Mr. McCullough is either quiet and restrained in gesture, or more active, more at home in the body, even to the point of pacing up and down the platform,—a thing that he has to do with some attention and precision, as he cannot see physically. Although the cast of the features and the general expression differ from

those of Dr. Wiggin, the difference is only slight; and that is more reasonable than were it greater, considering all the many years of fraternal sharing of a single organism and a single work, and the original choice of medium by the control, a choice that must have been in accord with deep-lying facts of temperamental fitness and abilities. In the talk, the method of delivery, and all that denotes individuality, the contrast of the two personalities is marked.

When the Teacher, however, has arrived in the room and is ready to take possession, John McCullough brings his remarks to a close, and there is an interval of silence. Usually there is a sudden tremor through the medium's body, after which several deep breaths are taken. The entire body is tensed for a moment, and then thoroughly relaxed. The lips are pursed up very closely for several seconds. This may occur two or three times at intervals of a minute or two. The body is now made comfortable in the chair, and a deeper restfulness and peace than at any previous time during the trance takes possession of it.

Slowly the right hand is raised, with arm lifted high, as over the heads of many people. That is allowed to sink, usually, before it is again raised with two fingers, the forefinger and the second finger, held straight out, the third and the fourth fingers bent down, and the thumb brought across the palm and laid upon the third

and fourth fingers. The gesture is one of blessing, and thus held, the hand is directed toward the group of people present, or, in the Inner Circle, toward each of the three people in turn, and then brought around across the medium's breast. This motion is sometimes made to each once, sometimes twice, and occasionally three times. Usually when the presence is through using the hand or arm in these gestures of blessing, the arm is drawn convulsively toward the body, as if attention previously directed toward it had suddenly relaxed. This movement is never noticed when John McCullough is in possession.

Besides the putting of the medium at ease physically, and the blessing of each of the three people, with consciousness directed toward each in a marked way, there is an inner blessing distinctly experienced, and this inner blessing is always adequate to meet any need of which the two who take the messages are conscious. In one or two instances where they were for some reason agitated, there was the most purposeful calming of that agitation, a complete elimination of it from the mind. At another time, when patience was very much needed, there flowed into the souls of the two a deep stream of it. After such preparation as this the message began.

When the Teacher was about to leave, he would sometimes say, "And now I go," or something equivalent. There was once or twice a murmured word almost under

his breath, which the hearers could not catch, but which sounded like "Umung." They discussed between themselves the meaning of it, as it did not seem intended really for them. At a later coming, the Teacher, as he departed, said quite plainly, "Ahnung′," at the very close of his words. The last time he came, the last words he said were to repeat "Ahnung′" three times, yet still not as if to the human listeners, or if for them to hear, not intended for them primarily. This word has not been looked up by the editors, but Mr. McCullough said that it meant "Good-bye," and was spoken to "the invisibles,"—that great host of spirits who come more eagerly than we of this earth, to hear what he may have to say.

After his last spoken word the hand was raised again in blessing toward each, there was a sense of the withdrawal of that consciousness from the features, and following a few seconds of silence, Mr. McCullough would say, "Good-evening, again."

In two characteristics did the Teacher's control of the medium differ from that of Mr. McCullough. There was usually an appearance of effort; especially was this true at first, and it has continued to be true whenever there was any difficulty in the way, such as extreme weariness, or absorption in thought. Then there was also a sense of novelty discernible in the feeling and thought of the Teacher when he had, as he always did

before beginning his message, become thoroughly at home in the organism, made that thoroughly at ease, and begun to direct his attention to his hearers.

One evening he said to those of the Inner Circle, "The garment that hung from the shoulders of Jesus was no more sacred than that he now wears," and there was obvious and unmistakable reference to the modern business suit that the medium had on, such reference as needed no more definite words, no direct gesture, no glance,—just the startling force of the consciousness which directed the thought of the hearers to that plain brown business suit,—and this occurred weeks before the Teacher announced his identity.

As to the medium's experiences under the changing of control, they have not differed from his usual experiences in passing under and out of the influence, save in two instances. His usual experience, as every one versed in the phenomena of trance states knows, is the stealing over him of a drowsiness immediately after he has become aware of a spirit presence, or spirit presences, near at hand; this is followed, and has been now for many years, by complete unconsciousness. The very first time the Teacher took possession, the medium became unconscious so rapidly that he did not even realize that he was to be entranced. The second time, which occurred after John McCullough had been talking, the

medium was conscious of a few seconds of sharp pain throughout his body. He jumped with the suddenness of it at the time, and remembered it two hours later when he came back to normal consciousness. Apparently this occurred as a result of Mr. McCullough's eagerness to make way for the Teacher and the Teacher's inexperience in taking control. Immediately those seconds were over, however, there was a most complete calming of all suffering, a settling into repose and comfort, and the appearance of peace of a sleeping child. Only one other time was pain experienced, and that was at the Teacher's very sudden coming to the Inner Circle, when, by some mischance, there were a few seconds of semi-consciousness before he gained control. Upon awakening, the medium remarked, referring to it, "I never had such a racking moment in all my thirty years' experience of trance conditions."

Notwithstanding the part that apparent inexperience played in the incidents just related, there was upon every occasion a complete occupation of the medium's organism by the presence. Before there was any attempt to begin the message, the Teacher would so thoroughly enter the body that, were there discomfort in any part, he would cause that discomfort to vanish, and he would settle the form into a reposeful posture. Upon one occasion, where a stiffness and soreness in the neck had been distressing, the spectators knew the instant that

the presence became aware of the wrong condition in the neck. Immediately a hand was lifted and twice laid in a slow, stroking movement over the strained muscles, after which no further attention was given to them; nor did the medium at any time after his awakening need to give them the slightest thought. There were a few times when the Teacher's eagerness to get at the message, as it appeared, made him unaware of some slight bodily disturbance, such as a huskiness in the throat; but when he became conscious of it, it soon vanished.

Because of the medium's strenuous thought life the Wednesday evening seances occasionally found him with a very tired brain. It was not unusual for the Teacher to stroke the forehead of the medium a few times to dispel the trouble, although Mr. McCullough, preceding the Teacher, may himself have spent several minutes in passing the hand over it. Yet always there was this effect of the seances where the Teacher came: the medium, after he had become thoroughly awake, was in a more rested and better physical condition than he had been before. This was noticeable to those associated with him; and the fact remains that, in spite of the extra hours of entrancement, and consequent extra demands upon his time and attention for teaching and healing and putting the messages into the publisher's hands, a new vigor and life are his.

The above facts, which are inserted only as of possible

interest to the scientist or psychologist, and have no bearing upon the value of the messages given, may, nevertheless, be evidential in corroboration of the theory that the higher spiritual states are states of higher vibration, and that the experiencing of such states is attended neither by danger nor by discomfort to one still in the body, but may be conducive to increase of physical vitality and well-being, though temporarily exhaustive of nervous energy and necessitating a delicate adjustment of the organism to the changing conditions. Some energy is utilized, but other and different energy is produced. The laws governing the use of that psychic energy are evidently as inexorable as any of the laws of the physical universe. Apparently, he who is master of spiritual power, even he holds his mastery only by conformity to spiritual law.

The reader is requested to make careful distinction between the personalities using the one organism. Dr. Wiggin is absolutely unconscious, and is an involuntary actor, when in the entranced state. He has, therefore, to be made acquainted afterward with what happened and the messages received. John McCullough, Dr. Wiggin's usual spirit control, or his guide, always takes possession of the medium's body first,—though not always does he even speak, as was evident at many of the Friday afternoon sessions,—and also when the

Great Teacher's presence is leaving the organism. The Great Teacher has controlled the organism for periods ranging in length from half an hour to almost an hour and a half. The three personal pronouns, *he, his,* and *him,* are used to refer to the *personality* controlling at the time referred to, though the organism used is always Dr. Wiggin's. The emotions of the controlling personalities are, therefore, expressed only through the face and bodily movements of the medium, and through the tones of his voice. To the close observer there is a very definite change of characteristics with the change of the controlling personality.

The method by which the Great Teacher, who, as a Jew of the years B. C. 4 to A. D. 30, spoke the Aramaic tongue,—a Syriac dialect which at that time had superseded pure Hebrew in Palestine,—spoke in English, was explained by Mr. McCullough on May 6, that is, after about two and a half months of observation of it. This explanation is as follows:

"In the first place, the Teacher actually possesses the medium's physical body. As a matter of fact, the Teacher cannot use the medium's vocabulary. He does not know how to use it. He could probably cause a few words of Hebrew to be uttered; perhaps, however, he could not. He cannot possibly use the English language. If a Jew who could speak the English language

and the Hebrew, controlled this medium, there would be no necessity for any assistant. The Teacher has to be instructed by another how to use this language, in order to use it as he does. It is the Master who speaks, because he actually possesses this body, actually uses these English words; but he has to be told by another what word to use before he uses it. That is one reason why he speaks so slowly.

"The Master speaks, and you do not hear. He speaks to one who knows the English language. That one takes the thought, translates it into the English word, and gives it back to the Master, with the pronunciation. Sometimes he has to pronounce it over twice before the Master pronounces it. There is a third individual by whom the Master is aided in his endeavor to speak. I do not know who this other person is, but he tells the Master how to use the word, and helps him to pronounce it correctly. He does not necessarily know much about the subject. He stands near by, and is a sort of coach. I am not certain that at all times the third is used, or is doing anything except being present. The English word does not always convey exactly what the Master wants conveyed."

The two who took the stenographic notes, who, with the assistance of the medium, of the spirit world, also,—at least John McCullough and some representative of

the Teacher, if not, at times, the Teacher himself,—furnished the subjects found in the margins, wrote the marginal notes descriptive of what took place; also the notes signed "The Editors," when such notes had to be inserted in the text; and are the writers of this Introduction. Their initials are sometimes given for clearness in the margins, and they are the ones whom the Teacher called "Martha and Mary." The descriptive and interpretative remarks signed by the name of John McCullough are part of the talks that spirit had with the editors through the medium, while the latter was entranced.

With the exception of the portions of the manuscript here enumerated, all of which are plainly marked, the entire book contains only the words of the Great Teacher, who announced himself for the first time to the Inner Circle on Wednesday, April 27, 1921, and for the second time to the Spiritual Healing Circle on Friday, April 29, 1921, as Jesus of Nazareth.

These words of the Great Teacher have received as accurate transcription as two different methods of shorthand, each supplementing the other, could afford, together with such a degree of intelligent comprehension as lay within the capacity of the two to whose lot the privilege of the work fell. The marginal comments and the italicized words in the text are indicative of their effort to convey to the reader all that may be con-

veyed of expression and gesture, and the emphasis is almost invariably the Teacher's own. When in the margin the words "earnestness" and "great earnestness" occur, they signify that the calm, straightforward tension of the Master's purpose, which made him nothing less than earnest at all times, was so increased as to be particularly noticeable.

The name of the book, the heading of "The Inner Circle," and all points of any moment whatsoever, as well as the detailed plan for the Foreword and the Introduction, have all been laid before the spirit forces for approval, and indeed, much of the minor detail has been decided upon under the suggestions of the spirit forces. Therefore, as far as it may be said of any book that passes through the process of human manufacture, —through human minds in action on the pencil, the typewriter, and the press,—this book has been given to the world directly and absolutely from the spirit side of life.

It is impossible to convey except to "the understanding heart," and perhaps only to one blessed with many experiences of this Presence, what this Presence is and means in terms of personality. There is an unapproachable dignity about him, and yet his great kindliness and outflowing love make him most approachable in the right spirit. All but the right attitudes of mind, however,

hesitate to enter that circle of personal contact, or to call his attention to themselves. Yet none does his consciousness miss. Nor does it miss the deepest down need of any heart in his presence. Well did he say that his aura filled the whole room; his consciousness fills the hearts and consciousnesses of all present. He knows and understands. His discernment enters the heart whose door is unopened to his love.

There is a stateliness about his gestures, a flowing ease about his few movements, a dignity of carriage that even the unusual dignity of John McCullough does not equal; and whether he speaks slowly, as is usually the case,—especially at the beginning of messages,—or rapidly, as he occasionally does in the height of some forceful declaration, he speaks impressively. Inflection of tone, modulation of voice, as well as appropriateness of gesture, denote that even through the borrowed organism a mind of no mean caliber expresses, and expresses unmistakably; for where words fail or break down with too much freight of meaning, consciousness carries.

Those who have had the privilege of hearing the words spoken, cannot for a moment doubt but that, void of gesture, tone, or expressive face, the consciousness, the Presence, will still carry through the printed words. For there was no doubting the power of that consciousness. Through closed eyelids the gaze was

often so direct as to be penetrating; the quality of that penetration, whether happy and smiling, or calming, or convincing, or discerning, was unmistakable. He on whose lips were so often the words, "peace," "happiness," "love," breathed upon those in his presence those very qualities. He who spoke so often of "my Father and your Father," "the Great Deific Principle," "our Father and Mother—God," showed so clear a realization of the presence of that Father that his attitude was always receptive of it, like the child's attitude; always humble and unassuming, because never arrogating to himself in any portion of his thought even the Christ power as his exclusively or primarily; always outgoing to those about him, as one who had indeed learned the lesson of service and knew no higher joy.

With such a consciousness, in such a Presence, there was, of course, the outward manifestation of it, a luminosity, a soul light, shining through the flesh at times with a radiance visible even to the eye of flesh. At the times when memories of unspeakable sorrow made the lips tremble and the eyelids quiver, and the voice to be filled with emotion, even then the face was not dark. And when joy, the joy of utmost service, of ultimate triumph of the truth he spoke, of mankind's entrance into the home of the soul, when such joy was on the features, and his smile from being tender became almost ecstatic, then the glory of the soul who spoke was clearly

visible, and could have been concealed from no one whose eyes rested upon the face.

The work that the Great Teacher came to do, the message for the giving of which he deemed it wise to come in this way, was for the whole world. At no moment was the whole world, the whole of humanity, absent from his thought. His attitude, therefore, was impersonal, universal, or, rather, like his message, personal to everybody. Those whom he honored with a share in the work of giving the message, he treated in the same impersonal way. They were his "mediums," his helpers, co-workers with him. Yet there was something more in his attitude, and that something more, the three through whom he worked think, is, like the message, for everybody.

His attitude toward the real medium, the one whose organism he used, was most helpful, beneficent. He recognized, in the exacting services of healing, the necessity for limiting the inflowing of the spiritual forces to that which the organism could endure, and endure with nothing of strain. He never failed in his curative care, in his especially definite and intimate blessing of that one. The medium was far less privileged, however, in the very nature of the case, than were the editors or those present at the services of healing, because of his inability consciously to be present when the Teacher was.

To the two editors, however, there was a personal note in the midst of the impersonal. It would have been enough that he chose to call them by two names very dear to him in his earth life; but beyond that, and his care in meeting in every way their needs, his care in safeguarding them, as much as possible, from the criticism that his message was sure to arouse,—aside from such helpful thoughtfulness, there was a total absence of anything savoring of condescension, and, moreover, a responsive friendliness, even a very tender brotherliness, which, according to his words, will not cease with the work, but go on "forever."

This personal touch, this intimate brotherliness to each one separately,—that is surely as thoroughly intended for everybody as any other part of his message. It is this brother attitude that he most longs to establish, the fact of this actual human brother relation that a very important part of his message asserts. And does not the world of humanity owe it to him whom they have pained by worship instead of emulation, that they open their hearts to this brother as to a brother, that, by so doing, they may share his filial attitude of acceptance of all the great blessings of life, of Peace, and Health, and Happiness, and Love, from his and all humanity's Father and Mother—God?

Ethel P. Wiggin
Edith B. Ordway

THE LIVING JESUS

THE LIVING JESUS

February
11, 1921.

SESSION 1

Spiritual Healing Circle

(The Great Teacher, whose identity was at the time unknown to any one present, first came unexpectedly at a meeting of the Class in Spiritual Healing, which was conducted weekly by the medium, the Reverend Frederick A. Wiggin, D.D., at Brookline, Massachusetts. It was unusual for the medium to be entranced on these occasions. One of the two who could take the stenographic notes and were usually present, was absent throughout almost the whole time of entrancement. The other, entering after the presence had taken control and not knowing immediately that he was not John McCullough, did not at once realize the importance of the communication. Therefore the first two paragraphs were not taken verbatim, but are reported from the statements of others present.

The Editors.)

The Soul. Good afternoon, friends.

Response by the class, and one person said, "Good afternoon, Mr. McCullough." I am not Mr. McCullough, but I am one of the Teachers.

I passed over into this life centuries ago. I have come to help you, to heal you, by enabling you to bathe in my aura, into which I have gathered up all the healing qualities of the spiritual world. These healing qualities are the great life-giving qualities. They are like the sun, Sol, in your world.

The sun, Sol, is always shining. The sun is never dim, and yet the sun of the physical world does not always express itself, show itself, to all people. It is not doing so even this very moment to you people, and yet it is shining now as brightly as at any time. It never expressed itself better than it is expressing itself now. If you could go up a little distance, or down,—it matters not which way you state it,—if you could go from the earth upon which you stand, a comparatively short distance, you would come to realize the truth that the sun was never shining more brightly than now. It is not shining *upon* you, yet it is shining *for* you. It is not shining upon you because of the mists and the fogs that are down in the lower strata close to the earth. The

The day was very stormy.

sun's rays do not penetrate this atmospheric condition, but the sun's rays will conquer these fogs and mists sometime, and then they will shine out for you, for you all. It is not for you to attempt to rid this atmosphere near the earth of this very state which shuts out the sun's rays. It is for the sun to do, and the sun will do it.

I have been talking about the sun only to bring more vividly to your attention the similarity in relationship to things as a whole of the soul which you are, and the sun, Sol, Soul of the physical world. When the soul expresses itself, happiness, health, and every degree of good are in the individual, around about the individual, the very aura of the individual. Whoever comes into that aura must of a necessity be benefited.

In the human life there are mind states existing, which are analogous to the fog states, the rain, the intensely dense moisture of the physical world, which shuts out the rays of the sunlight. There are mind states analogous to these fog states to which we have already referred. It is not for your *body* to lift these fog states, these mind attitudes. It is for your *soul* to do that, or, rather, you, as a soul. As

a bodily individual, of course you know, you do not control and govern the soul, but the soul is the governor of the physical. Yet, as we have shown you already, the soul is not capable of expressing itself fully unless these material damps, these mind attitudes which prevent that full expression, are removed or taken away.

When the Master of whom you know was here upon earth, those who entered his aura sphere were invariably benefited. I do not desire to seem to you in any way lacking in reverence, sacrilegious, arrogant, egotistical, but through the centuries I have been able to build up an aura equal to the aura that surrounded the Great Teacher. You are now in that aura.

You cannot see that aura. You are feeling it now. You cannot see it, because you have not clear vision. When the soul fully expresses itself, there is always clear vision. Clear vision beholds the thing. Where clear vision is only partial, or altogether lacking. nothing is seen but a certain reflected feature of the real thing.

You do not know yet exactly what health is, though you seek it, you desire it. Health is not only a feeling; it is more than a sense

or feeling. When filled with health, of course you feel well, you feel good; but feeling well and feeling good are not of themselves health. They are feelings of which you have a sense, and which are produced by health itself.

Health is a very tangible something, because it is soul. The soul must fail of fully expressing itself where ill health, or disease, expresses itself in any measure. Ill health is one of the fogs and damps. It is of the fenlands; it is not of the soul. As the soul is *you,* you are gods in embryo. And your soul, fully expressing itself, claims such a birthright and such a powerful prerogative in the world of matter as does God claim; but because it does not fully express itself, it frequently fails to claim its own, its true relation to the Great Over-soul of which it is a part.

You would have no desire for health and happiness were it not for the soul. Every ambition which you may have,—ambition to conquer passion, ambition to desire to be well, desire to have many friends and true ones, desire to love the world in which you live, and God included, your desire for material success, —every ambition or desire of your nature is but the demand of the soul. The soul is con-

stantly demanding an opportunity for fullest expression. In so far as the soul expresses itself in one, that one is always good,—good in the sense of being valuable.

A great many people have thought of the individual soul as of temporary individual existence. Millions have taught, and more millions have believed, that the soul functions in association with a certain individual for a certain length of time, and then becomes merged into the Great Over-soul, sometimes called by some "Nirvana." This is not so. I am not unmindful that, if you good people here to-day were merged into an individual soul, if you were to be one, that one soul would have ten times the soul power that you, individually, hold at this moment. Strive as you might, you would not be yourselves possessed of individuality, of the realization of living, of the functioning of the life power that before that absorption you possessed.

It is God's great gift to Himself as a Soul that He divides His Soul into trillions and trillions and trillions of parts. And it has been ordained that these should not be merged into one another, but through a development from the embryonic expression into the deific,

they should be like unto the whole, but yet apart, developing into the creative power; for development is always into more and more of creative power. That power is the great source and end of the universe.

Human souls, even, do create a little. It is in the destiny of the soul's future to become the very master of the creative principles of nature, even to the extent of being able to create worlds, for the universe holds plenty of space for more worlds by millions. The soul desires health and happiness, and it, like unto the sun in the physical world, makes constant endeavor to penetrate the fogs and the damps. It makes constant endeavor to remove these.

There is a wonderful relationship existing between the intellectual faculties of the individual and the soul faculties, and yet they are separate and distinct. They work together, but not always harmoniously; and whenever a clash of opinion arises between soul power and purely intellectual faculties, always trust the soul, for the soul is always right.

A great many people have no desire to be influenced by spirits, even by exalted spirits, and this is well. A great many more than this number desire advice from the world of spirits.

Getting this advice, they sometimes believe it; sometimes they are in doubt about its value. Sometimes they make practical use of the advice; sometimes they refuse to be guided by it. Whenever a spirit offers the advice, it is a soul out there in the world of spirits offering the advice. If people would learn to consult their own souls for information, they would be able to get as good advice as any other soul could give, after their souls found an opportunity to express in a way normal to the soul.

The voice of your soul, speaking to itself, is the voice of the angel, and, more than that, it is the voice of God. *"Vox populi, vox dei,"* does not mean, however, that the howl and tumult is the voice of God. The voice of the people becomes the voice of God only when the soul speaks,—not when passion, swaying the mob, shouts its clamorous and unreasonable demands. The time will come when *"Vox populi, vox dei,"* will be true, because the soul of the individual is to express itself in a way normal to soul expression.

Then the scales will fall from the eyes of the blind. The lame will walk, and walk freely and buoyantly. The deaf will hear not only the sound of a neighbor's voice here in

the earth life, but will hear the sound of their neighbor's voice out in the spirit world. The deaf ears will be unstopped, and even that voice that is

> "so still and sweet
> That there is naught 'twixt it and silence,"

will be heard.

The soul is not stirred by noise and clamor. The soul seeks health and happiness, and the absence of mental disturbance, the relating of the very heartbeat to the very rhythm of Divine Purpose. The soul desires that love, like unto that of the Infinite, shall be a *feeling*-power in the individual. Consequently, it struggles to experience that love, to live it out.

Love is a *thing,* a great potent *thing.* Not many are acquainted with it. Some have seen its phylacteries, its robes, its outward adornments. Some have witnessed its movements, have listened to the rustle of its skirts and its robes as it passed. Some have seen its very self in the face of a friend. But the thing itself has yet to find its revealment. God is, and God is love, and I must know love, and I must know God. This *I,* that is *you,* that is *God,* and this God is *love.*

Love is not very well expressed when it is turned entirely upon self. I love myself sufficiently to give myself for the good of all the souls in the universe. As a spirit I have grown to that, and I am doing that.

I am here this afternoon to treat you, not so much to talk to you. I am faithful in presenting you a few facts, as I have come to know them. In a way which you do not see, I am as faithful in healing you. You are in my aura, which extends farther than the confines of this room. The aura of the average individual extends about three feet, while here and there one highly developed faculty sends a ray of light shooting out indefinitely. My aura extends about thirty feet around me and above and below. This aura is made up of the entirety of the God-help. I have gathered it, and I come here this afternoon to lay it at your feet, to give it to you. And after you have been here a little while, I take it away,—but I leave it with you.

You can never shut it out of this room. This room will always remain. Though by conflagration or by any other process this building should be razed to the ground tonight, this room would remain, and the fact

that we were here will always be indelibly impressed upon the great Akasha of Nature. You cannot destroy anything that is positive, that is, that is absolutely of God. You can destroy only the negatives of life, and those you cannot *destroy;* you merely extricate yourself from the negatives, and they are as if they were not.

Sickness is a negation. Your soul is able to raise you out of this negative state. You will be raised from this negative state this afternoon, for it is not often that any of you earth people have the privilege of coming into such an aura. It is mine, but I am God's, and, therefore, the aura is God's aura. You are God's, and you are gods in embryo. You could not be God's, were you less than gods. All that is God's is like unto God. From this moment you shall be better, and I mean *you.* I bring to you now the healing elements of the spiritual world. You shall be better from this moment. In these elements you are now bathing, you are inhaling them, you are imbibing them, you are drinking them in. This aura is my love, and I bring this love which is mine. With you it shall work, and in you it

shall work, and love works only for good, for benefit, for uplifting help.

A great many hundred years ago I left the terrestrial sphere of life, and have been journeying on. I have journeyed on, not in the sense of distance, nor in the sense of distance from the old earth, but toward recognition of the great truth that I am God. I was not of the Orient, I am not an Oriental teacher, and yet I am of the Orient. My earth life partook not at all of the Orient, neither of the Occident. I was born into the world peculiarly. I was born out of it in a very unusual way. I moved among men, and they did not know me. I came and I went, and while everybody recognized me, none knew me.

I come to you just the same to-day,—to bring the *I* to you, that you may possess it. You shall come to know me by knowing your own self.

I shall go even as I came, leaving with you just the *I*. That is all.

SESSION 2

February 16, 1921

The Inner Circle

("A lot of people have entered here, including relatives and friends of you all. . . . The Teacher is here. He honors us with his presence. I wish that you could see him. I don't know that he is going to speak. I am reminded of that quotation — Is it from 'The Revelation'?—'His countenance was as the sun shineth in his strength.' I thought of it as I saw this Teacher. Yet how simple he is in his attitude! He does not come in here in any sense as if he felt any superiority — not in the least, and we know of his superiority, all of us who are here. We feel a greater degree of pleasure in the fact that he is here than you two people can feel. His coming helps me very much, and I want to get all the help I can, because the more I get, the more I can give.

Pause.

"He just spoke to me, and he tells me that it would be helpful for him to speak to you upon

a subject that, on account of his age in the spiritual world, he could set forth with perhaps a greater degree of accuracy than most others. He thinks you might find it to your profit for him to speak to you sometime upon the Lost Atlantis. It is very interesting, and, as he might speak of it, it would become a statement of knowledge that ought to be preserved."

John McCullough.)

The Teacher took control.

Hand raised in blessing.

Good evening.

Purpose in Life

Life's aspirations and life's ambitions are invariably timed to purpose; therefore, the importance of a well-established, well-grounded purpose. The soul has from the beginning a purpose which prompts aspiration and ambition correctly, but the soul is not as yet free.

Were you to draw two lines exactly parallel to each other across the page of your book, you might extend those lines indefinitely in a straight course, and they would still be parallel and would not cross one the other; but, should you stand here, where you could begin, your vision fixed, as it were, upon the lines drawn upon your book, and then let your vision follow the lines out, out, out yonder, they would soon cease to reveal parallelism through becom-

ing merged. There would be, to your vision, out yonder there only one line.

The intellect and the soul should travel, while in the sphere wherein intellect can be permitted to function, parallel,—parallel in the sense of a balance, — and, if these two do travel that way, with you, with any one, not by virtue of any law of perspective, but as an actual fact, at the time of so-called death they merge, and so completely do they merge that the intellect is swallowed up in the soul-line.

I know it was a long road, a very long journey, from Pilate's throne, from Pilate's court, to Golgotha. It was a long road, because of the deep-seated purpose wherein intellect and soul-purpose were in perfect adjustment. Think you that the road was long, or seemingly so, to the two thieves? No. It was short. Why? Because their purpose did not carry them beyond physical death. Neither did it elevate them above the plane of fear. But to the one with the purpose it was a long road, because ambition prompted a deliverance from all that this turmoil of earth meant. Ambition prompted entrance as soon as possible into the glories of the Father, the home out yonder,

where the intellect would become swallowed up in the soul.

Time to the individual is purely a matter of relativity. If the purpose is to succeed in a temporary manner, or way, or sense, ambition and aspiration correspond to that quality of purpose, and doubtless the purpose will be realized; but we see, we know, that, when that is the height of ambition, of aspiration, after it is gained, it is as with the child who, blowing a beautiful soap-bubble, casting it off into the atmosphere, clapping its hands once or twice with joy, sees it explode. It is gone, and it is as if it had never been.

Gesture of rounded bubble, floating off, one sharp clap of hands, and wonder at vanishing.

Such a purpose is not that purpose to which I would have you time your ambition and aspirations. I would have a purpose that dealt with the material; I would have a purpose to wade through every sea of opposition in the material world; but I would have that purpose go beyond that, invariably out, out, not only into the world of the excarnates, but to be somebody in that world. If such a purpose is well grounded, I repeat again, ambition and aspiration will time themselves to that purpose, and that purpose will be realized.

Arm outstretched.

Oh, it is so much, so much, to be conscious

of being somebody; at every step of the journey it is true, but especially when in the journey of life one reaches out into what you call the beyond, and finds one's self there *somebody!* It is a terrible thing to be anywhere, at any time, with the overwhelming consciousness of this truth, — I am nobody. And yet in many ways we have to become nobody in order to become somebody.

Long pause.

The soul, the self, is the only reality. All else is but a dream — but a dream. The soul is supremely conscious of this truth, but for man to be supremely happy in this truth, his intellect must keep pace with, and on a road running parallel to, the soul's course. I am somebody because I am conscious, because I am conscious that I am. I have been nobody, and it was a hell for me when I discovered that great fact that I was nobody; but it was Heaven again when I discovered that I could be somebody. That discovery was but the soul's power to touch the intellect into a consciousness of the truth.

It is strange, very strange in a way, that human beings cannot come to a recognition of their duality of being. They *will* come to such a realization. They are coming to such a

realization; but only a small minority of human beings is coming to such a realization.

Pause.

It is not so necessary, just now, to drive the devils out of the swine, as it is to drive the swine out of human communities.

I have come, I have brought my blessing. And now I go my way, and will come again. That is all.

Impressive gestures of blessing.

SESSION 3

February 18, 1921.

Spiritual Healing Circle

Right hand raised, with fingers placed as in blessing, over the heads of the people.

Good afternoon.

I have come here this afternoon to bring benefit to you, not so much by anything I may have to say, perchance, as just to bring that which must of a necessity benefit you. I bring to you the most that any one can bring, because I bring to you *myself,* my self in its entirety.

Soul and Intellect.

The soul which dwells within the man recognizes as a soul its individuality, but it recognizes no separateness from the great Oversoul, God, because there is none. The soul, of itself, is natural to a sphere of perfect and absolute peacefulness. It is in and of itself peace. When it was said, "I and my Father are one," there was in the intellectual and soul consciousness of the being saying it, — consequent upon the perfect balance existing between the intellect and the soul, — an absolutely perfect understanding of the fact that there is no separateness between the soul individual,

the human soul, and the Over-soul. Yet both the soul and the intellect when properly adjusted to its plane of highest function, declare an individuality of soul, and the soul knows of the continuity of that individuality indefinitely, eternally. The soul only knows this. The intellect does not know it. It cannot know it. The intellect lives in the realm of disturbances if for no other reason than this, that it functions entirely in the realm of the reasoning consciousness.

No man can reason about anything unless he relates that thing, in his reasoning processes, to some other thing, or considers at least two aspects of the one thing. Reasoning is a matter which depends for its logical sequence upon many things, but surely the adopting of a correct hypothesis enters vitally into the whole plan and process; for however close, careful, accurate may be the reasoning process of any man who starts off with a wrong hypothesis, the result will not be correct.

If you can find peace, you will have to have found health, for in the absence of health no human being can realize peace. If you can find peace, you will have to have found happiness, for devoid of happiness there can be no such

thing as perfect peace. If you would find prosperity, you will have to have found peace, for there can be no such thing as absolute prosperity without peace. Yet it is well to reckon correctly here. Happiness, prosperity, and health are not the forerunners of peace, but peace is the forerunner of happiness, prosperity and health. Therefore, one of old, as you sometimes refer to it, said, "Seek ye first the kingdom of Heaven and its rightfulness, and all these other things shall be added thereunto." Therefore, peace is that which should be sought after most diligently, urgently, and confidently, until it is found, for, when it is found, all else is found with it.

It is a most marvelous thing, I assure you, — this consciousness of peace. If any of you have found it, you have indeed been fortunate; but it is, if not with you now, just beyond the door. Knock, and the door shall be opened unto you. Seek for it diligently, and you shall find it. For to every one who knocketh it shall be opened, and to every one who seeketh, that which is sought for shall be revealed.

The word *pitris* is rather more of the Orient than of the Occident. It really is a very prominent word, or, rather, has been in times gone

by, and the meaning of it is, as perhaps all of you know, "spirit ancestry"; in other words, one's ancestry or ancestors who have passed out from the limitations of the physical body into the world of spirits and of spirit.

We know very well that the force helpful in character which may come from loved ones who have passed out, is beyond all measure or possibility of human estimate; and yet, notwithstanding that fact, it is but as a drop in the great ocean when compared with the great Universal Spirit in its power to help. That great Universal Spirit is all-sufficient. It knows of absolutely no limitations. It gives recognition to no such thing as a miracle. The human intellect gives recognition to miracles, and in doing so, recognizes that which is not, — not for the first time in this specific relation either, nor the last. The human intellect considers whatever happens in life outside of the ordinary, or anything above the seemingly extraordinary, as miraculous. The soul knows that there is no such thing possible as a miracle. Should one of you here this afternoon be suffering with a cancer, and your healing should take place immediately, most of you would declare that it was indeed a miracle. It would

not be a miracle. It is perfectly natural to the great All-sufficient Power to accomplish that very thing.

This great Universal Soul-self is vital. It is not only vital, it is altogether so; meaning by that, there is not a shade of weakness in its vitality. It is all-vital, altogether vital, — vital in its power, vital in its knowledge, vital in its activity, — and it is all *yours.*

The woman tremblingly touched the hem of his garment as he was walking along, and he felt virtue going out from him, and inquired, intellectually, "Who touched me?" And because of the woman's soul-and-intellect contact with that virtue, she became healed of the bloody issue, which was a cancer, healed immediately. That one power can do it, — can heal immediately. It is the only power which can heal, either immediately or in the course of time. No matter how much you may resort to the use of *materia medica,* no matter how much of virtue may be actually within it, it has no virtue excepting that one virtue, — the All-sufficient Power of God. That virtue is in *materia medica.* Its love and desire to help you are shown forth in the flowers, — its pur-

ity in the white petals of the pond lily, its love in the heart or yellow center.

"Go to the ant, thou sluggard, and learn of it," — learn not only of its industry, learn of its confidence. Its confidence, so far as it goes, is absolute. The flowers are beautifully clothed; the birds are fed. O ye of little faith, are ye not more than the sparrows, the birds, the flowers? God, this great Infinite Power, careth for the birds. He gives life, energy, and expression of beauty to the flowers. Trust Him. He can make you well, if you are sick; He can keep you well, if you are well, — if you will come into the recognition, intellectually and soulfully, of the great fact that you and the Father are one. You can rise to this height. Will you? That is the question — will you?

Nicodemus went to the Master by night, and he told the Master all that he had done. And what he said was spoken truthfully, — he had been a philanthropist. And the Master listened to all that he had to say, and then, turning, said to him, "You must be born again." It was a mystery to Nicodemus, — this being born again, — but it is as simple as simplicity itself. He that is born of the flesh is flesh, and

he that is born of the spirit is spirit. Again I say unto you, Ye must be born again, — born of the purification of your own life, born of water and the Spirit.

"O Jerusalem, Jerusalem, how oft would I have gathered thee together, even as a hen gathereth her chickens under her wings, but ye would not!" These are words which were spoken long, long ago. They are in a measure as applicable to this generation as to the generation of long ago. More and more clearly from day to day is being given to the world the revelation of truth, — the revelation of that relationship which mortals bear to the immortal feature of nature and of life. But of what value the revelation unless aspiration prompts the individual to make use of all that is revealed? None.

Why sit ye in darkness? Why mourn by the wayside, waiting for some one to take you up and carry you on? Look up, O child of immortality, to the great Over-soul and to *self*. Rise upon thy feet. Thy limbs shall not weary upon the journey, if the soul prompts every step. Rise up, and shake off the lethargy. Free yourself from its binding cords. Free yourself, and *yourselves,* from the bondage of

the flesh. The whole world with all of its ever-present blessings, the world and all of these, are yours. Ye are sons and daughters of God, brothers and sisters to all the teachers of the past and of the present. None has ascended so far up, up into the celestial and soul atmosphere, as to have lost interest in the struggles of the weakest, of the most immature.

Vitality, soul vitality, should be daily and hourly thought of. If you are conscious of a weak organ of your body, bring the soul vitality to bear upon that weakened organ. Pray for it to be vital like unto the vitality of the soul, for to these organs of the body, while you inhabit the organism, you *can* project soul potencies, soul vitality, because you are a soul, and as such you have this vitality, you are thus vital.

Do not depend too much upon *pitris*. Here is wherein so many fail. It matters not how far on in the journey of life a soul has traveled before you, that soul is a soul, and you, as an individual, are a soul, — a soul as closely linked up to the Over-soul as is the soul of the individual who has journeyed on before you for thousands of years out here in the world of excarnate beings.

Peace — vitality! Oh, there is such vitality in peace that peace becomes at once an all-sufficient strength!

Travel back with me a few steps, two thousand years, —it is but a little, — and see the man who declared that he and the Father were one, standing in the presence of his disciples. Listen. "My peace I give unto you." "Peace be unto you." That individual understood the value of peace.

Can we find peace? Yes. Shall we find peace? That is a question the individual must answer. You can, — will you? You have but to seek it, — the great Christ principle is sufficient to grant it to you.

Between two and three thousand years I have traveled the hilltops of the spiritual world. Between two and three thousand years I have seen the gradual rising of the Sun of Heaven. I know that Sun will never find the zenith. It is not to rise to set again. It is rising for you, just as much as it is rising for me. It will never reach the meridian line, and yet throughout all the eternities it will be rising.

This statement seems inconsistent to you, I know, but can you not grasp the idea that the great sphere apparently becomes greater as

this Sun of the Heavens comes up, up, and up? It becomes larger, not in reality, but its actual enormity becomes better and better understood by you, — you upon whom this Sun shines today. This Sun is burning out all the dross of the universe. Its endeavor is to give freedom to the soul and to its expression. It is to bring the soul of every individual into a consciousness of the "I and my Father are one."

Between two and three thousand years I have witnessed no phenomenon of darkness. It has been, and will continue to be, one day. Indeed, the Revelator had it right when saying, "There shall be no night there." Between two and three thousand years I have known — I have known not so much as a moment of cessation from labor, and yet I have known no such thing as weariness. I have experienced no sense of any feature of exhaustion. This, which has been mine in experience, is to become yours.

A certain man had a son who became weary of the father's home, and he said to the father, "Give me my share in the estate, that I may go my way." The father granted the request, and he went off by himself, and spent his substance in riotous living; at last he was reduced

to that plane where he fain would have eaten the husks, the offal, refused by the swine, but no man offered it to him. Coming to himself, he said, "I will arise and go unto my father, who hath bread enough and to spare." And he did arise and go. And the old father, looking away down the road, saw him coming, and ran and met him, and fell upon his neck and blessed him.

Sickness, unhappiness, lack of prosperity — these are features upon which so many feed, are feeding, because they have drifted away from the Father's supply. Yet they will awake. Thousands are awakening. All will awake ultimately, and they will come to themselves, come to the *ego* consciousness, and will say, "Now I will arise and go to my Father, who hath health, happiness, and prosperity to spare." And when such a determination becomes a fixed purpose, they will go; and before proceeding far upon the journey, the Father will meet them, and his blessing will fall upon them, the blessing of health, happiness, and prosperity.

The Father, the Over-soul, stands ready to give to you all, to give to you Himself. Ye are indeed His children. He loves you with a

love that is infinite. He does not delight in any pains or suffering of yours. All the pain and suffering of life exists because the spiritual stomach refuses to digest the husks. It demands the real food. And when intellectual prompting comes to rescue man from his false position, he will feed upon the nourishing viands of the Almighty, and enter into the enjoyment of what they bring, give, — all that is good, — health, happiness, and prosperity.

I have come to you to-day as one journeying upon the highway of life which had no beginning and has no end. I come to you as a brother, because we are all children of one Divine Parent. I come to you to bring my blessing, — humble, just one of you. And now I leave you for to-day, and go my way, leaving with you all that I can leave with you.

The blessing of all present.

And now I go.

("Good afternoon.

"The Teacher desired me to say to you that this talk of his this afternoon was a lesson rather more intended for you personally than as a statement which was of general or universal interest.

"He is a very exalted being, and you are

greatly honored by his presence. I cannot tell you who he is. I do not know that you will ever be informed, but I think that you will some day when he comes. I did not say that I did not know who he was, but it is not for me to tell you.

"If I have profited by this talk of his more than you have, it is because I have understood it better. It was very simple. A thing may be very simple to the teacher that is very difficult to the student.

"This Teacher is upon a work, and that work will be completed within a very few months, and a part of that work which he is setting out to do will be given to the world in his own way, and is going to be of unusual value to the world. What we have received this afternoon we must appropriate, all that we understand of it, to ourselves.

"This spirit, in being here, brought an atmosphere, a radiance that completely filled this room, and more than that. And that atmosphere I perceive to be very largely a healing atmosphere, which he brought to-day. I am as certain as that I am present here, that every one of you will feel physically quickened, — unless, perchance, there is one here who feels

to reject the message that has been brought. I would advise none of you to reject it, for I am very certain that if the time comes when you find out who the Teacher is, you will wish you had not rejected it; because I am sure that the Teacher is one who speaks not arrogantly, but as one who has authority, true authority, — 'He speaks as one having authority.'

"I am, myself, almost overcome by just what that spirit has left here. He has left here something that was akin to that which was said years and years ago by the Great Teacher, — 'My peace I leave with you.' He leaves an aura, a vibratory force, in the room. It is filled with it. You will take some of it away with you when you go.

"I wish that the entire human family could be so blest with this presence as you have been."

John McCullough.)

SESSION 4

February 23, 1921.

The Inner Circle

The blessing with the uplifted hand.

My greetings.

Let peace come to this house.

Sensing, as I do, your welcome, I will bring to you a thought and possibly also a few statements historical in character.

The Psychology of Birth.

When one of the Apostles stood on the hill bearing the name of one of the planets swinging in space to-night, he spoke of the worship, or character of the worship, of the people, and he declared that they did not know what they worshiped, or whom they were worshiping. The attitude of the majority of Christians today is one similar to that of the people whom Paul confronted while standing on Mars Hill. They worship, but they have far from an intelligent understanding of the object of their worship, neither do they understand overwell the nature of that great psychological factor which has had the effect of deflecting the mind in its attitude of worship from the one true God to certain creations of His.

It is with respect to psychology and its influence upon the human mind that I would speak to you briefly, and in connection with a fact in history with which you perhaps are not overfamiliar.

Mary, the mother of Jesus, was born of people who were nothing less than esthetics, and when Mary was a mere child, she was given over to the care, in the line of her spiritual training as well as her general education, of the institution analogous to the church of the present day. She was brought up, in other words, in the immediate surroundings of, and actually within, the Temple. In this Temple and its surroundings prayer was being constantly offered to Deity, asking for Heaven's blessings; and there was a wonderful degree of sincerity of purpose within the mind and soul life of these Fathers of the Church. They had not become polluted, as some have, with the idea of making of God's House a mere den of thieves.

Mary moved in the midst of these people, joined several times a day with them in prayer, and her life became, as an innocent child, most thoroughly consecrated to the highest concept

which was possible to her, — of the really spiritual side and nature of life and living. She lived in this atmosphere, and believed so thoroughly in the Fathers of the Church that it would have mattered very little to her what any one of them might have said as being right in conduct, she would have thoroughly believed that what he said was the absolute truth.

Years went by while she lived in the midst of these conditions, until she became of a certain age when it was incumbent upon her, by virtue of the rules of the Temple, to go forth into the world or to renounce the world. In renouncing the world she would become attached as a worker, for the remainder of her physical life, to the Temple and its work, going no more forth to mingle with the people. She determined to adopt the latter course. This was at a time practically three months before the hour in which she must render her decision, and her final decision, and during this three months she sought particularly the advice and help of one of the priests. The priest had been reared in the same purity of thought to which we have referred as that in which she was reared while an inmate of this institution.

Their lives were thrown together. Something more than that which we should deem, in any external sense of thinking of it, as spiritual, entered into the combination of this association; and Mary, before the three months expired, became certain that, as a direct consequence of an act in which she had indulged, she would ultimately become a mother.

History reveals, of course, that she became a mother in due course of time.

Do not lose sight of the psychology here, simply because, as yet, the whole world has lost sight of it. The child that was born to Mary was the direct consequence of this particular psychological condition, which was developed during her stay in the midst of these associations spiritual in character. The son that was born to her was the psychological product of a love-conception and thoroughly spiritual surroundings during her stay in the Temple, and especially during the first two months of her pregnancy.

One of your modern poets has said,

> "*Whoever* was begotten by *pure love,*
> And came *desired* and *welcome* into *life,*
> *Is of immaculate conception,*"

and the boy that was born to Mary was of immaculate conception, — was born of love, and came desired and welcome.

The boy grew to manhood, served humanity as he served his God, and served his God by serving humanity; and the world called Christian to-day unwittingly worships him. The great thing which the world loses sight of and, therefore, fails to turn to a divine purpose, is that which is involved in the psychology of the child's physical birth, that which is a part and parcel of the child's rearing. And the Christian world could in no way serve God so satisfactorily as it could if it served Him as He was served through the psychology of the time referred to, that which was practised in connection with the birth of that boy. For that boy never could have become the man that he was later, had it not been for this wonderful, marvelous, constant, psychological spirituality, in the midst of which he lived even as a thought before he lived as a physical expression. So thorough and complete was the development of this psychological condition that the soul, while in the council chambers of Heaven, knew in advance what it would mean to it to gain a place in the sacred chamber of Mary's womb.

Gesture of emphasis.

I am endeavoring to make it plain to you and to the world that the thing needed most to-day, above all others, is not the *regeneration* of human kind, but the *proper generation* of human kind.

Right hand lifted and directed toward each one of the circle in turn, with fingers held as in blessing.

("There is only one thought from the tree of wisdom in my mind now — 'The latchet of his shoes I am not worthy to stoop down and unloose.'

As Mr. McCullough took control, he showed great emotion, as if much impressed by the Presence. His voice failed on the last words of the quotation; tears were on the lids of his closed eyes, and he covered his eyes with his hand. Long pause.

"Some time you will know, as I do, how the world of truth has favored you. It favored the Men of the East who were led by the star to the manger, and even the dumb cattle and sheep were blessed there and then. . . .

"It is terrible to think that there are so many who have eyes to see and with them they see nothing, and ears with which to hear and they hear nothing. Blessed are you, — and I *am not the one to bless you, — and greatly blest are you, because both of you, having eyes to see, do at least get glimpses, and having ears to hear, do at least hear the distant murmur of this great truth in its endeavor to come and aid, and help right all wrong.*

"How my soul leaps within me, — leaps almost like a lion or a tiger in the cage, — when

I think how earnest is my desire that the large multitude that we reach from week to week might be able to have, in the sense of appreciating it, just what you two, you three, have, and do, in a measure at least, appreciate. . . .

"His face was more radiant than an angel's. His general appearance was so mild, so sincere, that the sincerity filled the whole atmosphere."

John McCullough.)

SESSION 5

March 2, 1921.

The Inner Circle

The Boyhood of Jesus

May joy and gladness come to this house! Good evening.

I realize that the debt which I owe is so great that I must endeavor at all times and by all just means to cancel it. The debt I owe to you and to the world is no larger than the debt which you owe as individuals, but the realization of the enormity of my indebtedness and obligation is different from that realization which has as yet dawned upon your understanding. In other words, I must be constantly about my Father's business, — the business of your Father as well, because your Father is my Father, and my Father is your Father, since we are brother and sisters.

I am here to-night to perform a little duty: first, to you I would pay the obligation of a certain indebtedness I feel; and then, and through you two, cancel an obligation I owe to the world.

I know that the little which I may say to you, the few words which I may speak, will be read by millions, and, for a time, disbelieved by as many as read them; but I can see far enough into what is commonly designated as the future to be sure that the unbeliever will become afterwards the believer, for I know full well the value of the salt of truth, and I know that the salt I have to give has not lost its savor.

Pause.

It seems a little strange that, after the passing of two thousand years, it should be incumbent upon me to tell the world, through you, that which should have been told to the world two thousand years ago, and would have been made clear to the understanding of the people had it not been for a prejudice born in the cradle of ignorance.

Pause.

It is more than remarkable that so much of light gathers around the head of him who was crucified, when it is known how diligently so many, at the time when Jesus lived as a man and in all subsequent ages, have worked to shroud that light in the darkness of prejudice; but ever does truth come uppermost, and ever will justice be done, if not now, then sometime; and time is merely a term, and, outside of the

puny limitations of the human mind, means nothing.

It is concerning that little isthmus of time connecting the soul's mainland with its promontory, and stretch, and neck, of a later physical association, I am to speak; of this boy Jesus, — what he was, some things which he did, how he was looked upon and considered during the first twelve years of an earthly, bodily existence. I am to do this simply because it was not done by others, and because it should have been done by others. The latter aspect of this cause is indeed reason sufficient for what I am about to say, for I know that what I am about to say is ultimately to reach the farthest ends of the civilized world.

Why is it that the world to-day has absolutely no history of that boy, of his life as a boy? It is simply because of what that boy, as a boy, was to the community in which he lived.

As you mark and measure time, one week has passed since I called your attention to certain forces associated with prenatal conditions. Perhaps, as I spoke to you then upon this subject, your minds naturally jumped from the prenatal, psychological conditions to an effect which was shown forth in the life of

Jesus after the age of twenty-three. This, if true, is but natural, for you know nothing about the life of this youth.

I suppose that you will be able to see, and willing to admit, that the man Jesus, as you know of him in the few years prior to his leaving the earth, was characterized by spiritual manifestations, the exhibitions of psychic powers, — and yet that word *psychic* I knew nothing about as a word until just recently. However, the real psychic exhibitions, which were directly the immediate consequences of these psychological conditions prenatal to Jesus, were set forth in a most pronounced way during the first twelve years of the child's journey in the physical form, and, because that life was one of constant exhibition of psychic, soul manifestations, the historian *would* not relate it to the world. Now you begin to see, I think, why I feel that I have to do that which another should have done.

I have nothing to say in particular concerning the first four years of this boy's earthly life; but even in these earliest years of physical expression or being, remarkable spiritual manifestations took place, such as did astound those knowing of them. When he was at the

age of five, the little neighborhood became alarmed by virtue of a small incident.

(If you wish to put it into parenthesis, you may say, *I,* the speaker, *know,* — and I will yet prove how I know, before I get through, — all about this boy, *all* about this boy.)

At the age of five this boy was playing by the side of a pool of water. The earth around about this pool was of clay, or a clayey substance, and out of this clay, with his little chubby hands, he moulded a dozen pigeons, clay pigeons. A neighbor's boy, coming along, larger than Jesus, picked up a pebble and threw it at the clay pigeons with the intention of destroying them and to annoy the boy Jesus. When he saw the missile coming to his little flock of clay pigeons, he clapped his hands and said, "Shoo-oo," and they flew off into the air as any pigeons alive would do.

Jesus said nothing about it. He seemed to take it as a very natural thing, nothing unusual at all, but the other boy became frightened, and it was only a short time, I can assure you, before every one in the neighborhood had heard his story. Of course, none was inclined to believe it, and yet they did believe it, and they simply waited to see what else might possibly

come to pass, for so many things had taken place similar in character to this little incident, that they were prepared to be surprised at almost anything.

One day little Jesus was sitting in the front yard of his father's abode; his father was at work in a shop at the rear of the little house, and the mother was busy within the house about her duties, when a very savage dog, one probably who had "run mad," as the saying is with you people, came plunging toward the boy. The father, looking out from the shop at just that moment, realizing the entirety of the situation, took up one of his carpenter's, sharp-edged tools, and ran toward the dog and the child. The child looked up and, with a smile upon his face, clapped his hands again, and the savage dog became at once a peaceful lamb, all covered with wool.

Again, the father, being a carpenter, was employed to put into a little church, a little gathering-place, a plank. It was to be adjusted to a sort of an ecclesiastical throne, perhaps we will call it, and it was necessary that it should measure just seven feet in length. By some mistake the father cut it off one inch too short. As it was valuable wood, he was greatly dis-

turbed at his error. The boy, then about nine years of age, observed his father's disturbance of mind and asked him what the trouble might be. He was told, and looking up into his father's face, he said, "Father, do not let that worry you at all. We will make it fit." He passed his hands over the plank lengthwise, and it became at once sufficiently long to meet the demands of the seven-feet measurement.

These are only three little instances out of hundreds and hundreds of seemingly supernatural manifestations.

A man became a maniac, and it was at about the time when Jesus was eleven and a half years of age. The man lived in the neighborhood, up to this time highly respected by every one and much loved, because he was lovable and sane, and in every way an agreeable neighbor. He became madly insane, and by this time the neighbors began to think that possibly the boy could do something for this insane man. They asked Jesus if there was anything he could do, and, like a child, laughing, not overthoughtful about it, apparently, he said, "Yes. Bring me a donkey."

And they brought the donkey.

"Now," he said, "bring me the bad man."

And they brought to him the man afflicted with insanity.

The boy stepped before the ass, looked it in the face, patted it on the forehead, and said, "I am sorry for you, but you are not so valuable as a man. You've got to be insane, and the man must be well."

He bade the insanity leave the man and enter the ass. The insanity obeyed his voice, and the ass went galloping down the street and finally into a river where it drowned itself, but the man was made perfectly well, perfectly sane. And the boy's name became a name well known throughout all Judea, just as a boy.

When his father and mother took him up to the Temple at twelve years of age, the doctors and lawyers had heard of him, and there, you know, you have a brief glimpse of his life. It lasts with you but for a day, and you lose him again, and where you lose him I will find him for you a week hence.

I have come and spoken to you concerning something which the world should know. Jesus was a medium. In these early years of his physical life it is true he said but little, but through his sensitive being the upper world performed in hundreds and hundreds of cases

things which the people of that time called miracles.

That is all. It is probably too much that I have said for this one evening, and, therefore, I am to leave you and go my way, but to come again, and again, and again.

Spoken in a conversational tone, and worded by the editors from memory.

(Before this work of mine is completed for the world, other interests may claim your attention, but do not desert me.)

Change of control.

("What can a man do after a king has been here?

"I want to impress upon you (turning to E. P. W.), that I can see that your husband is not only chosen for a great work, but that he is to be greatly helped in that work.

"I am not seeing that this Teacher has come to put me out of the work that I am doing, but to qualify me the better to stay in. I did think it possible that my opportunity for helping might be somewhat abridged, but this Teacher has not come to do general work such as I do. He will never teach nor preach, nor speak through this medium from any public platform, if I understand his purpose rightly. I

can realize that he is fitting me to stay in this work, rather than to leave it. He has made me discontented, unsatisfied, by holding up two principal possibilities of the future, — possibilities of teaching and possibilities of healing, — and by making me realize that my work now falls short of these possibilities. Yet I am not discontented or discouraged, especially as I know that all advance is by gradation, not by sudden leaps.

"I see, also, the possibilities for you two. The universe of which you are a part has places in it waiting for you, far better than those of this world in which you live. There is for each of you one of the 'many mansions.' I can understand the meaning of those words now, — 'In my Father's house are many mansions. I go to prepare a place for you,' — of going and preparing. Your mansion is prepared for you. Your mansion is a soul mansion, and not one of wood and stone.

"The Teacher has much to say to you before he gets through."

John McCullough.)

(There was a pause and the silence of meditation after Mr. McCullough had said, "Good-

night"; then, as he was about giving up the control, he said in so low a voice that the hearers could scarcely catch the words:

"'Had I ten thousand lives to give,
Freely should they all be Thine.'"

The Editors.)

SESSION 6

March 4, 1921.

Spiritual Healing Circle

The Open Door.

Behold, I stand at the door and knock. If any man will open that door, I will come in and sup with him, and he with me.

I am come that ye might have life, and have it more abundantly.

I am not, my brothers and sisters, referring now to some unreality of Nature, for if your eyes were open to see spiritually, you would see this room flooded with that more abundant light, life. I am come that ye might have life, and have it more abundantly.

Would you know God? Would you come to an understanding, a soulful understanding, of what is meant by the great Christ principle of Nature? Then look anywhere around you. You need not go away even from here. It is not necessary that you should travel forth into the country to see Nature and to study her moods. She is everywhere. God lives in Na-

ture, and expresses Himself in and through Nature.

You are living just now in a peculiar era, age. Hours mean more now than months did a little while ago. Influences from the higher realm of life,—I might say the highest,—are finding their way as never before into the soul needs of humanity.

Many, many years ago one said,—a teacher of his time,—"Pray, Thy kingdom come and Thy will be done on earth as it is in Heaven," and for nearly two thousand years some have prayed that prayer. They have prayed it, and have passed on into the realm of excarnate beings. Others have followed in their footsteps, and have repeated that prayer over and over. The soul has longed for an answer to that prayer; and the soul of humanity became depressed almost to the point of despair when, after having prayed, "Thy kingdom come and Thy will be done," so earnestly, it was confronted with the roar of cannon and the clash of arms, with nation rising up against nation, with life, human life, seemingly of slight importance; but out from the despair comes today the more earnest cry, "Thy kingdom come, Thy will be done on earth," and the time is

near, it is here, when that prayer is being answered, answered.

The healing of the nations,—"Thy kingdom come, Thy will be done," that is the only answer to the one who cries for the healing of the nations. The healing of the individual,—"Thy kingdom come, Thy will be done," in *that* is found the answer. By the power of the word ye are healed. As a teacher of the spiritual world, I would rather teach humanity the laws of health, just now, than any other one thing; for the law of health is the law of happiness, and the soul and mind that are happy will not only praise God, but in their happiness and through it will God be glorified. Make no demand for physical health at this great throne of grace, God, prior to making a demand upon yourselves, a demand for your own fitness to receive.

I speak to you not as of the scribes and Pharisees of old. I speak to you not speculatively or theoretically; I speak authoritatively. I have traveled in the universe for over two thousand years. I have suffered all that man could suffer, and have had my cup filled with anguish and sorrow; but I have stood, as well, upon the very heights of spiritual joy, and I

have had my cup filled with blessings, filled full and running over.

I have seen your travelers of earth coming with unsteady step to the very edge of the grave. I have seen them come thus from the old, the middle-aged, the youth, and the infant; and I have seen them leave the human form, coming on, on, into the world where physical death can never be tasted again; but I have seen them coming out here crippled even as they were cripples while living in the human form, and I have learned that even the experience of death hath not within it the power to change.

Change that is legitimate is only another word for growth, and as I have traveled these years, I have come to know that the blessings of the Infinite are for all life, and for all life everywhere; and among the richest of His gifts is the gift of perpetual opportunity, perpetual and never-dying, never-ending opportunity.

Therefore, I know that the crippled will not always be cripples. I have seen this fulfilled. The lame will walk, the blind will see, the deaf will hear; but there is another blessing which I have discovered and which you are to discover.

The lame may walk *now,* the blind may see *now,* and the deaf may hear *now.* By the power of the word you may be made whole *now.* A holy power that is in your midst now is reaching to you, effectively. You are receiving divine health this moment. You are living in its very atmosphere. You are becoming a life that is of its life. You are being blessed this moment, most of you, beyond compare. Two of you are not being blessed. Behold, I stand at the door and knock. If any man open the door, I will come in and sup with him. I only knock until the door is opened. It is for you to open the door.

I have traveled extensively not only throughout the universe, but all over your world, all through it. Your world, dear children, is a very limited one as yet. Your world will enlarge as you grow, and you will grow out of your world into this vast universe. The world is not yet redeemed, but there *is* a power sufficient to redeem it. I would not seem to you other than what I am; and what I am, in the entirety of myself, I would not seem to you, for you are not yet able to stand that much—not that much. But I am your brother. My life is linked up with your life so intimately

Long pause; gesture.

that I love you, and love is that golden link which wears only one way, and that is, brighter with time.

He who stood years and years ago in Jerusalem's streets and her temples cried aloud to the people out of a heart, out of a soul, conscious of Deity's truth, and they heard only to mock. He spoke the truth, and they accused him of being in league with the devil. He stood upon the hilltop, and cried again, "O Jerusalem, Jerusalem, how oft would I have gathered you together, even as a hen gathereth her chickens under her wings, but ye would not!"

That same character told his disciples, "I am going away, but I will come again." And throughout all the hours, the days, weeks, months, years, and centuries that have passed since that divine promise was made, his word has been kept; but then, more than now, but somewhat still, he came unto his own, and his own received him not. Still he has kept coming, and will keep on coming, until the world is redeemed from its error. Your happiness and your joy, I know, are all involved in the great idea of your redemption. Sometime life will become like unto one large play house, and

you, the children; and with childlike minds you will enter into the joy of all that play life, because of your redemption from sickness, from pain, from suffering, and most of all, the cause of it all,—selfishness, selfishness.

I do not expect to help many of you much by what I say here at this time. I am not here for the purpose of saying much. I am here to do, and to do much,—to do that much for you and for the world through you; for this spirit power which I bring, will help you, and it will help you to help others. Thus, by casting the pebble of good endeavor into this little human pool here to-day, I know that at last the great ocean of life will vibrate to this one simple touch given to life here at this hour.

I know you ask in your minds, some of you, Who is it that is speaking? Be patient with me. I intend to tell you, but not to-day. When I have in my simple way reached you,—not your minds, but *you,*—when I have reached you, as I shall ere long, or at least some of you, then I shall be free to talk to you, for I shall have gained your confidence; because, when I have reached you, you will know me, you will know me.

I bring to you from my very life just help for your need. I bring to you the most that any one can bring,—I bring to you myself, and upon the sacred altar of your need I give my all as an offering. As you go hence this afternoon,—all but two of you,—you will carry with you the blessing of one who loves you and who loves the world. *All* might do so, if they would but open the door. Behold, I stand at the door and knock. If any man open the door, I will come in. I come to bring you life, more abundant life. I direct your minds to the study of Nature, that through such a study you may come to know God and yourselves In coming to know God, you come to health, you come to supreme happiness, you come into a realization of that greatest of all things—life, life.

I have come to you this afternoon in the spirit of love and desire to help. Just say of me that I am your brother. Having visited you, I now go. A week hence I will come again, and I will knock again at your door. If any man rise and open the door, I will come in.

Before I go, if there is any one here who really seeks the blessing of health, you will in-

dicate it, and come over here and sit down, and I will heal you.

Ministry of healing was given to four people.

I would like to reach every soul with a blessing, but I cannot use this instrument further this afternoon.

SESSION 7

March 9, 1921.

The Inner Circle

(*"I am going, for I see a great company of witnesses coming on white horses, attending the Great Teacher, as is their wont. . . . Yes, I shall be with you; I do not have the privilege of coming into this presence except when I am here, for our paths lie on different planes."*
John McCullough.)

Peace and Happiness

Let peace and happiness come into your lives. Peace and happiness are everywhere. They are all about you, at all times; that is why I said, *Let* peace and happiness come into your lives. Do not shut it,—peace and happiness,—out. It is frequently shut out,—peace and happiness, for they are but as one,—and to do so is a mistake. It is not a fact that people like to make such a mistake. It is because they have not love, real love, that they seem to like to make a mistake; if they had love, love such as one is capable of having and expressing,

they would not like to make mistakes. Permit love to come in,—that is my message to the world,—and do not enter into the error of even thinking that peace and happiness can come to the world without love.

The Youth and Manhood of Jesus.

After he had advised with the teachers in the Temple at Jerusalem, when at the approximate age of twelve, there took place a very unusual thing in the life and movements of that youth known as Jesus.

It is true that Jesus caused a great deal of worriment for his father and mother. Prior to the age of twelve he had brought all sorts and kinds of confusion into their otherwise peaceful, contented life. They did not understand the events and occurrences of a spiritual character in connection with the life of their boy; but just after the time to which we have referred, the climax of their worry was certainly given to them.

Long pause.

This event has to do with levitation. The youth Jesus was not surprised at all, because he had been spiritually informed previous to this time, at the occurrence of levitation. He was taken up by spiritual beings and carried, probably within the space of what may be

called three hours now, from Jerusalem's streets into Egypt. His father and mother knew not that he had gone. They heard absolutely nothing concerning his whereabouts for approximately six years from that time, when, by the same mode of travel, the young man was brought to their house, and remained there for practically thirty-six hours. Then again he was taken and carried back to the teachers with whom he had been during the seven years of his absence from his home in the little town out there, much despised, called Nazareth.

Although he was richly endowed with a spiritual understanding of truth, and in a way and by such means as have been referred to in a previous talk, he nevertheless realized the necessity for, and importance of, gaining strength spiritually, because he saw ahead, in a revelation, that there would come a time when he would need all the strength which the spiritual teaching could impart to him, for it was spiritual strength that he knew he was to need.

His method of learning was largely akin to that which you would probably call *absorbing,* —absorbing from those with whom he mingled. There were not many of them in num-

bers, but they were great in strength, in spiritual attainments. If his life, as he lived it, were to be observed by one living in your midst at the present time, it would probably be characterized as one of indolence, for the time was largely spent in lying about upon the ground in the midst of the teachers, who also reclined upon the ground. They taught, it is true, by word; but they taught more effectually by projecting an invisible soul-knowledge to this wonderful character, as they considered him, this youth, this young man, Jesus.

Approximately at the age of twenty-three,—after these years had been spent in absorbing the spiritual instruction coming from God down through the teachers to the teacher,---as he was one bright, beautiful morning reclining in their midst, lying there under the sunlight of Heaven, he heard their words, and he noticed that the voices became fainter and fainter; marveling at this, he looked up and saw his teachers passing through the air, hand in hand, going from him, yet looking back upon him, radiating a light, and a spirit of encouragement and cheer. They went until they disappeared, and then a voice from Heaven spoke to him, saying: "You are ready. You

are prepared. Come." He arose to follow, the invisible forces seized him, and in a short time he was back again, walking the streets of Jerusalem.

Jerusalem was not strange to him then, but he was a stranger to Jerusalem. He was a changed individual. He was indeed prepared. In Jerusalem he taught, much after the manner that Socrates taught in Athens; and was not particularly noticed, except as a man of wisdom, for nearly four years after his return, to which we have just referred. And then began the work, the real work. Much of that has been placed before you in the Four Gospels,—Matthew, Mark, Luke, and John.

Slow, measured words, face quivering with emotion at the word "cross," and a gesture of the hand. Uplifted face, with light shining *through* it, at the word "God-greatness."

Through his living, he developed that exalted selfhood,—I mean he *evolved* it,—which enabled him to speak, even while upon the cross, when the greatness, the God-greatness, within him, gave him the power to speak as no other man had spoken, or has spoken since, —when he said, "Who is my mother?"—when he said, "Father, into Thy hands I now commit myself."

Through this preparation which he had made,—*he* had made,—he could see his body pierced, taken from the cross, placed in the

tomb. He was enabled to enjoy the consciousness of a peaceful, inhering knowledge and understanding that that body was nothing to him and that it never could be again. He knew that his enemies had taken all that they could ever take, and in the joy of *himself* he was really glad to be ridded of that which they seemed to think was of such value to get.

Long pause.

Gesture with hand.

So they buried the body—and then it was stolen; but he was equipped with the power to reproduce a semblance of that body, which he did, and at the proper time. In doing so, he was blessed with the privilege of declaring himself at last to humanity,—the brother of humanity, a son of God. "Touch me not, for I have not ascended" as yet out of the mists and damps of your earth atmosphere unto *your* God, *your* Father, *my* God, and *my* Father; but "Go and tell my brethren you have seen me alive." And in that semblance of the old physical body he appeared to many; his disciples came to know him, and he said to them upon many occasions, not reported in the Gospels, that which I have said to you to-night, "Peace and happiness come to your lives."

At the appointed time he dis-assembled that

simulated form of the old physical body and it faded away, as the real being just went up; and as he went up he called back to them, "Peace and happiness, may it ever be with you."

Gesture of floating hands in benediction.

Now from this time what I have to say to you, Martha and Mary, will have to do with principles of life and living. I go, but will come again with a far more vital message, with far more vital messages, than this one has been; but this one has been necessary, as you will later see, before bringing to you the greater messages awaiting you, awaiting you.

Usual gesture of blessing.

(*"I am here again. I do not dare to let that influence go out, leaving the medium, without myself mediating the change in control."*

John McCullough.)

SESSION 8

March 11, 1921.

Spiritual Healing Circle

The Divine Guest.

May peace and health come to every soul here.

"Glory to God in the highest; peace on earth, good-will to men."

"If any man love me, he will keep my word." These words were repeated over and over again years and years ago. "If any man love me, he will keep my word." The one who made that statement used no idle words. His every word was *law*. And he meant by these words, If any man love me, he will keep the law, and the law is expressed to you in my words.

"Ye are the temple of the living God." The Divine Guest is not always recognized, and yet He lives in you, He moves in you, He has His being in you. He is never far away from any soul. Faith is a quality of mind, and that quality is a divine quality. Although as a panorama the great good of life is constantly passing before your eyes, you have not the

power to take in all, *all* that it suggests, *all* that it means,—not yet, not yet. Except ye become as little children, ye cannot enter into this kingdom of your own happiness of soul and of being.

I am come here, I am here, just for the purpose of bringing to you what I am. I am filling this room with that that I am. You are breathing *me* into your very being. This room is filled with just the I AM. I come with this I AM to heal you of your infirmities. Think not, just now, please, of this man who affords a convenient vehicle through which *I,* the AM, come to you. Think of the great healing power of God. Pray, earnestly desire, to have that conscious awakening which will permit you to say, "I and my Father are one." With such a realization as this you will come to know me,—you will come to know me.

There is a water of which if a man drink, he shall never thirst again. There is food, like heavenly manna, of which if a man partake, he shall never again know hunger.

I see now the divine healing power of God flowing into and through your lives, reaching all of you excepting three. Three of you are

in no way affected by this power. I, the I AM, am come that ye might have life, and have it more abundantly. The great power of God is here, striving with you, seeking you out. If you will but seek it with half the earnestness with which it seeks you, you will find it, and when you find it, you will know no more disease, you will experience no more physical trouble, you will be born into happiness,—happiness, because you will be born into health. Those of you who seek this shall surely find it. You can find it here, now—now—now. The finding of it is coming into possession of that which is of greatest price, greatest blessing, greatest blessing.

I come to you this afternoon not so much to speak to you; I come simply to bring to you that divine help. I have brought it simply because I have come. It is *I,*—that help is. It is *you,*—that help is,—you, the I AM,—myself, the I AM. I ask not of you anything. I come to bring you all that I can bring, and I bring to you all that I can bring, simply because *I* come to you. I bring you *myself*—that's all, that's all.

Slow moving of right hand to and fro during the next words.

I have come, and very soon I am going, but I will come again, and to as many of you as can

receive the word, it shall be unto you Health and Happiness and Life.

I should like before I leave to minister personally to three. I should like to minister to all, but I can minister to only three. I should like to have a seat placed here in front of me, and those to whom I am to minister will please sit here for a moment, the first now.

(*Then followed, as did at every meeting of the Spiritual Healing Circle, personal and general treatments, the beneficial results of which upon every occasion were very marked.*
The Editors.)

SESSION 9

March 16, 1921.

The Inner Circle

(*"The Great Teacher is on the way here, but evidently journeying with slow progress. Although distance may be practically annihilated in the spiritual world, we still have the privilege of traveling as slowly as we please. I know he is coming, because I see the advance lights, the same as you would see before the sun was up in the morning, the light breaking sufficiently to render you absolutely sure that it was pretty near sunrise. That person cannot travel without projecting the light before him. He is here within sight, with a host of heavenly beings."*

John McCullough.)

Gesture of blessing.

Martha and Mary, I would bring to you now soul comfort. I would have your soul comfort so thoroughly complete that not even a tremor of mental anxiety would disturb you. Such

complete elimination of mental worry is possible when the soul is filled with divine light.

Pause.

The Conception of Jesus.

I know that no man was ever born into your physical world in association with anything but natural law; emphatically I say, no physical birth, unless it may be said all physical births are, was ever the consequence of a miracle. The birth of Jesus was the birth of a man, or that of a child who in time became a man.

I do not know of any individual, or any personality, anywhere in this vast universe, who may be called God, and yet I know of God. The human mind measures differently the things of the spirit than does the soul-mind measure things of the spirit. It is nothing less than a great injustice to God to think of Him in terms which imply, even, that God is a personality, an individual being.

Increased earnestness.

My endeavor is, and shall be, and it always has been, to set the world's thought right. This is the only way of which I know to destroy error. Theology, so-called, has attempted to force upon human understanding the idea that Jesus was of miraculous conception, and the inference to be drawn from certain teachings touching upon this phase of an important

subject, is that God overshadowed the Virgin Mary and that she became heavy with child without knowing any human, physically human, man. This claim, first, is false, and in the interests of the highest and best in human development, it is fatal to believe it. It is fatal because, to a very large degree, it destroys human aspirations, such a quality and character of aspirations as might lead to the seeking for, in fullest faith, the very best that possibly could be, and would be, found.

To speak of Jesus as being the product of an immaculate conception, and to believe it, is to rob mankind of that noble and exalted prerogative of feeling and realizing its possible equality in every respect with Jesus. This idea, furthermore, leads mankind to worship Jesus as God, whereas Jesus is not God. Worship is only valuable when it is properly placed, and real and profitable worship is for God, and God alone. Furthermore, that which leads mankind to worship Jesus frequently deprives man of exercising that which would be, if exercised, of great value; namely, a thorough emulating of that character, Jesus. Men as a rule *emulate* men, but do not *worship* them. They do not worship, overmuch, God,

Great earnestness.

but to emulate so noble and godlike a character as Jesus leads to a *greater, truer, more valuable* worship of Deity itself.

I am endeavoring, and feel the fullest confidence of success, to show to the world that Jesus was not God, and also to show to the world that he was a brother to all mankind; and, furthermore, that, endowed as he was, through prenatal influences and other helps, he was a medium, helpful to the world when he lived in the human form, and still of great assistance in every spiritual, progressive movement here in your world. Jesus can never become the help to this world's people that is possible until the world is made thoroughly aware that Jesus was a man, and a medium, and was not God.

There is but one God, and that Divine Principle is the Father of everything created, the Father of intelligence as well as of matter, the Father of law as well as of things governed by that law,—both the song and the singer, both joy and sadness, both Heaven and earth, life and death.

The best term as yet employed to designate Deity is a modern term, a term used as a direct consequence of exalted inspiration, or inspira-

tion coming to a mind here on the earth from a very exalted spirit. That term which I conceive to be the best of all is not God, but Universal Intelligence.

It will require at least two thousand years to eradicate from the minds of human beings the consequence of falsely conceived ideas concerning Jesus. That he was born immaculately I know, but miraculously, never. He was born as all others should be born, as all others may be born, and as all others sometime will be born; and I am reminded to quote words from one of your modern poets, who has traveled through the Valley of Death, so-called, to her home over here. She said,

> *"Whoever* was begotten by *pure love,*
> And came *desired* and *welcome* into *life,*
> *Is of immaculate conception."*

He, too, may be another Christ, a Redeemer, a Son of God. It was a divine and holy thought from the spiritual Muse that touched her brain to give utterance to that wonderful truth, which relegated the Jesus-man to his proper place in the world's thought; and yet it will be at least two thousand years ere the world will understand. That is but a little time. The

world will understand, and when it understands, it will no longer worship Jesus, but emulate him.

Usual blessing.

I have come that ye might have a little more light, and now I go.

(*"I sense that presence lingering here, looking upon you both, rather, upon all of you, and permit me to say here, he looks upon you with a smiling face. There are no tears. He does not look upon you as he turned and looked upon Peter once, and he will never have, in my humble opinion, any occasion for turning and looking upon you as he looked upon Peter shortly after the cock crew. . . . He blesses this household, all in it. I can see gathering around him the various people; now they begin to depart, and shortly they will be gone entirely from my vision. . . .*

"When the Teacher is blessing you, I am blessed by him, too. And I am better prepared for my work here, now, than I was before he ever came into your midst. I do not know just why he ever came into your midst. It is as yet an unsolved question. Perhaps that revelation may be made, and would be made, if you questioned. I only felt the vibrations of an

unusual force, liable to come in at some near time. I did not know what it was.

"I have known the Teacher from the first. I think you have felt that you knew."

John McCullough.)

SESSION 10

March 18, 1921.

Spiritual Healing Circle

Hand raised in greeting and blessing.

May rest of mind and of body come to every individual here.

The Sure Harvest.

"Whatsoever a man soweth, that shall he also reap."

Many have interpreted this saying in a way that failed, utterly failed, of its original meaning. These words are but the declaration of one of the most beneficent principles of life, or nature. It is true, the choice is not so lavishly bestowed upon the reaper as upon the sower, but if the sower has been wise enough to make good choice of seed, then, indeed, there will be no sense of a necessity for making any choice in the day of reaping. What a wonderful provision, what marvelous freedom is proclaimed in these words—"Whatsoever a man soweth, that shall he also reap!"

Does man have inhering power of choice in the selecting of seed? of how much of the seed selected he will scatter? of what kind of soil

he will scatter the seed upon? There does inhere in every man and every woman just this power of choosing the seed, the amount to be sown, the quality of the soil into which he will cast it,—or *may*. At this point and in this connection, dear children, mistakes occur, many of them. Largely these mistakes occur because the right set of faculties is not used in making the choice of seed, amount to be sown, the quality of the soil in which to sow it.

The selection has been made, the selection of this seed, largely by the intellectual faculties of man. He has failed to marry up the intellectual faculties with the spiritual faculties of his being, or, again, through error, these two features of human faculties, which might have been unified, have become separated, divorced. The things of the spirit must be discerned spiritually. The intellectual faculties of man need to be spiritualized. The need to-day is great. The spiritual faculties of man require the help of the intellectual faculties.

These features of human life are not foreign one to the other. They are brothers. They are sisters. They are loving companions, and would always work together as such if permitted to do so. The intellect is ice; it is

cold; not naturally ice, not naturally cold, but it *is* cold, it *is* ice, simply because for so long a time it has traveled all by itself and has failed of that blessing, that warming, cheering blessing which companionship with the spiritual nature and faculties of man would otherwise have given to it. These two, the spiritual and the intellectual, are coming together now. This is the era for their marriage, their holy union. There is in the invisibles, that is, the invisible potencies, an urge in this direction, an urge such as has never before characterized a period of time, an era of life. A new impulse is seizing upon the spiritual faculties of mankind now, just now. A different trend marks the course of man's purely intellectual faculties now from that of the past.

"Thy kingdom come, and Thy will be done on earth as it is in Heaven." These are not mere meaningless words, nor are they a part of the prayer that shall go forever unanswered. When the right implements are used by man in selecting the seed, he will invariably choose the correct seed, and will be led to strew it lavishly about on well-fertilized soil. Then the reaping will be a pleasure, and the harvest will be bountiful in health, in happiness, and

in all goodness, and the kingdom of harmony will be born into the midst of mankind, and mankind will have found its Heaven here upon earth.

"Thy kingdom come, and Thy will be done upon earth as it is in Heaven."

Your deepest will, your truest will, is God's will. And down in this deep true self of your being, you will to do the will of the Father.

On the surface of this river of human life floats many a piece of driftwood,—false, unreal, valueless; but do not fear, ye children of men. This river of life is moving with sufficient energy not only in its flowing onward, but in its upheaving processes, to purify itself of all dross by throwing it up, heaving it up, from the bottom of the current to the surface; and then the stream is carrying on this driftwood of waste, on, on, and out, and out of any realm where it is possible for it longer to influence or affect the tranquillity, the peace, the happiness of human life.

Arm outstretched.

This old earth of yours shall bloom and blossom as the rose everywhere yet. God the Father wills it so, and His will is absolute, His will is final. God said, "Let there be light," and there was light; and every day God

says over again, "Let there be more light," and there is more light. And the days will come, and the days will go, and God will keep commanding more light, more light, more light; and more light will come in answer to that command. This *will* go on until indeed *all* people shall recognize that God is the light of the world. Let not your hearts be troubled. Ye believe in God, believe also in this light.

Pause. Believe in the power of this light.

The light is coming to you now, children of men. It is permeating your entirety of being. You are better men and better women than you were this morning. You will be better men and better women to-morrow morning than you are now. God wills it so. Your deep interior God-self *wills* it so, and you are often unconsciously and sometimes consciously a co-operator with the great Will, the Will of God.

To-day, in coming to you, I come here not particularly to attempt even to benefit any of you by what I say, but, I repeat,—what I have said before,—I come to bring you help, not words. I come to bring you myself, and myself I bring. This room is filled now with God's presence. His great healing blessings

are here, filling every interstice of this room. You will be blessed as you breathe it in,—every one of you will be blessed.

So I have come and have said a few words. I have brought myself and all that I am, just to bless you, and after I have endeavored to help two or three personally, I will go, but I will come again.

I will heal two. Whoever desires to do so, may sit in the chair in front of me. I will heal you.

SESSION 11

March 23, 1921.

The Inner Circle

("The light! I see the oncoming light. I wish that you two people could see it. The Aurora Borealis, streaming across the heavens, is nothing, even in its magnificence, its greatest magnificence, to this light,—nothing. . . . I am going now; the other is coming."

John McCullough.)

The blessing.

Hail, Martha and Mary, all hail! May peace's own benediction come to you both, and to this house.

Great earnestness shown in movement of head; uplifted face.

It has been said, "Let your communications be Yea, Yea, and Nay, Nay, for whatever is more than these is of evil."

When all has been said, whatever view men may take of it, truth needs no confirmation.

Earnestness; much emphasis.

Time is all that is necessary for truth to confirm itself. Truth needs no witness, no contemporary individual, to write or speak, after its first utterance.

A Prophecy. I am now speaking to millions, I know it; and more than this I know—it will be many years before the truth of what I have to say will be accepted as such; but I ask for no confirmation from any source, save only that source which the God power, working in this world of yours, will give to it in time. My utterances, simply because they are the utterances of what I know to be the truth, will for a time be as a sword instead of a scepter of peace; but afterwards, when the sword has accomplished its work, a scepter of peace will come out of these words, or, rather, that for which they stand.

The Father of Jesus. Previous to this evening I have referred to the prenatal life of Jesus, and at that time left unsaid that which I propose to say to-night. Joseph married Mary, the mother of Jesus. Joseph was the father of Jesus,—the father in the same and identical sense as is any man the progenitor of his own child. Nothing miraculous whatsoever attaches itself to the birth of Jesus, although there was something unusual connected with it, and that has been already referred to as being "immaculate."

The priesthood at the time of Jesus' birth

was not like unto the established priesthood of the present time, but, rather, this priesthood of Jesus' babyhood days consisted of men from all walks of life, who, for the love of the service, took as it were turns serving at the altar and in other ways common to the custom of that time.

I have referred before, in these words I have been giving forth, to just how the conception of this child came about, and in referring to it, mentioned the fact of the father's being a priest. Joseph was a priest from time to time, and a laborer from time to time, engaging himself very largely in the occupation of a builder, a carpenter. He was a pure man. His thoughts were pure, until after he had come to know Mary. For some months after that, while it cannot be said that his thoughts were impure, it may be said that he was very much troubled for fear that his thoughts had not been pure and that his conduct stood condemned before God. As the babe was born a medium, so was the father also a medium, unusually gifted as such; and Joseph's whole life was very much disturbed until—that is, disturbed as to whether his conduct had been correct or not—until he, Joseph, the medium,

Emotion.

blessed with the power of clairaudience, as it is called to-day, heard a voice speaking to him from the invisible world, assuring him that all, after all, was pure, and that he was to acknowledge Mary as his wife. Not only was he a medium, not only was the boy Jesus a medium, but the boy's mother, Mary, was exceptionally gifted with the power of seeing people dwelling in the spiritual world, and also of hearing them speaking to her; and thousands of messages which she received from time to time she conveyed to the priesthood of the Temple, much to their gratification and soul upliftment.

The Nature of Mind.

However wisely one may discuss, in an attempt to differentiate between soul and mind, one will be unable to set forth with any degree of clearness and understanding just what that difference, if there be any, is. There is a difference, but the purely human mind is scarcely capable of discerning it. The soul abideth forever,—abideth forever as a conscious entity, being. Mind, of a quality, also abideth forever. That peculiar quality of mind to which I refer, and which I cannot define to your understanding, directs soul. The soul admits of no duality of being. It is one. The

mind is two. The mind that you know is one. The mind that directs the soul's conduct is the other, the one you do not know, and yet it is ever with you. It is you, or one of the parts of you. It is independent of the soul, and yet the soul cannot do without it. Without the soul this superior mind could mean nothing to any one.

It is not the mind that you know, which gives a seemingly supernatural strength to the physical body upon certain occasions and under certain trying conditions. All mankind has observed the effect of mind upon physical strength. That curse which ignorance has brought to bear in human life so prevalently, fear, is a part of that mind with which you are familiar, are acquainted; and when that state of mind prevails, fear is born, and fear affects the physical organism's strength not helpfully, but only to weaken it. Courage is a state of mind,—that mind of which you know,—and that state of mind gives strength to the physical body. Will is an expression only of that mind with which you have an acquaintance.

There is a muscle in the arm, or muscles, which may be used under the dominancy of the

Right arm stretched downward, with fist clenched as if a weight were grasped.

right mind state,—of the mind of which you know,—which could be made to hold up a very heavy weight, a weight so heavy that, if that mind were removed from the physical body and the physical body became, as it is commonly termed, "dead," and the same weight were attached to the dead arm, it would sever its connections; in other words, the muscles dead would not hold the weight that the muscles alive, and under the direction of that mind, easily held up.

Now, there is a mind which works in a way analogous to the way the mind with which you have an acquaintance works, a mind that has nothing to do with directing this physical organism, but has to do with directing the soul, or true self. That mind is superior, very much superior, to this mind with which you are acquainted,—superior in every sense; and its effect as a director of the soul's course renders the soul at once the embodiment of God positiveness. The soul cannot know that state of mind called fear; it cannot know that state of mind called courage. It *knows,* and *knows itself;* in knowing itself, it is acquainted with all of its powers, and *knows* again that these powers are all God powers. God powers have

no limitations. God powers see without limitation, hear without limitation, feel without limitation, live in the sense of all that is, without limitation.

Smilingly. This will suggest to you what you really are as a composite being of soul and mind, and mind,—one mind to be lopped off as a limb from a tree, the other mind co-equal with the soul, a part of the real tree forever and forever and forevermore. To it there is no time, no time, no space, no limitation. It goes everywhere, and yet goes nowhere, for nowhere with the soul is everywhere, and everywhere is nowhere. Were it otherwise than this, understanding in Heaven would be limited to the crude measuring-sticks and balances consequent upon human ingenuity, created for human needs.

Great earnestness.

Uplifted face, smilingly.

Pause; relaxation. In saying what I have, rest assured, Dear World, I have no ill-feeling toward any, only love; but I love the brotherhood of mankind so dearly that I am ready and willing to hurt this great, lovely brotherhood by destroying its idols.

Great tenderness and earnestness.

I now go away, and yet I do not go away. I leave you, and yet I do not leave you. I cannot

come here and altogether ever get away from here; yet I may speak in a mystery when I say again, I am now going away, but I will return shortly with other messages.

Be my good mediums, still be my good mediums. Stay with me in love and patience. I have much more to say.

SESSION 12

March 25, 1921.

Spiritual Healing Circle

The Christ Power.

When the Great Teacher had come, in silence he stretched out his hand toward the people, as if inviting them to come nearer. He lifted up his face, seemingly in prayer, and a transparent look, as if a light were shining through it, was then noticed. Still in silence, after a moment or two he

May peace come to you all.

One did say, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

This was *not* an invitation extended to the people of the world to come and bow down before a human individual. It was an invitation to the world that was, and to all people of the world of all time, to come and partake of that Christ power which inhered in the teacher who said, "Come unto me."

When the Teacher of Judea came down from the mountain, he heard the cry of the people. His ears did not hear so much as his soul heard of this cry of the people. There met him by the way one whose blood had become poisoned with the disease of leprosy, who cried out for healing. The great teacher used that power within him, that God power, that Christ power, and brought it all into the force

stretched out his right hand toward the people, and it was trembling, apparently with the earnestness of his desire to help them. It fell and rested upon the table. After a pause he extended his hand with the two fingers upraised in blessing, lifting his arm above the people's heads and letting it slowly descend. Great earnestness throughout the talk. Pause, with head bowed, after the words, "Be thou clean." Strong emphasis upon the words,

of a few words. Those few words went out to the one afflicted with leprosy, and of his leprosy he was cleansed.

It was not the teacher who healed that man. The Teacher was the physician, and he used the healing remedy of the Christ force. The force would not have found lodgment in the mind and the body of the leper had it not been for the power of the word, *"I will.* Be thou clean."

This same teacher is spoken of as having spent a certain period of time with the prisoners, the prisoners outside of the human form, ministering unto them. He did do this ministering. His was the privilege of going to them, his the privilege of carrying to them help. That which prompted him was only the Christ principle. That Christ power and principle is here this afternoon. The physician is also here this afternoon. Come unto this remedy, all ye who are weary and are heavy-laden, and you shall find rest to your souls and bodies. You are in prison, your souls, some of you. The soul is crying out for its freedom. It is not wise or well that the soul's cry should continue, crying for freedom, since you can answer that cry,—and you *can*

"He did do this ministering."

answer it. *The Christ is visiting you,—you,* the real you, in prison. Whoever is sick is in the prison of sin, for sin and sickness are one and the same. Whoever is in sorrow is in prison. Whoever is in any trouble is in prison. To all who are in trouble of any kind, or held by sorrow, the Christ comes, to deliver such from their imprisonment.

"I, if I go away, will come again." "I will send to you the Holy Comforter,"—the Christ revealed. Christ lives in you, Christ lives in you. Christ lived in Jesus, and Jesus knew it. Christ lives in you, and do you know it? If you do not know it, again you are in the sin and under the dominion of the sin of ignorance. I come here at this time to make endeavor to lift you out of prison, to set you free. I tell you of this, and yet the telling is not the power. The power is in that which comes with me. It may be invisible to your eyes, but it may be felt by you, and by most of you is being felt. For your place of gathering here is filled with this power which we have brought to you. I would have you realize with me,—you, I, and the Father are one. The word may be spoken with power, but unfelt this power by all who fail to open themselves to it. Blessed are ye,

if ye, having ears, hear; having eyes, see. But there are those who as yet have eyes with which to see, yet see nothing; and ears with which to hear, and hear nothing.

It is the Presence, the Presence, that heals you, that helps you. It is not the word alone. It is the Presence. The Presence I speak of is not the presence alone of an individual. It is the Presence of Spirit,—not *a* spirit, but *Spirit*. It fills this entire space, and more. It is here. It is here for every one of you. Behold I stand at the door and knock. If any man hear me, and rise and open the door, I will come in and sup with him.

Gesture of arm extended widely.

I will now heal two or three.

SESSION 13

March 30, 1921.

The Inner Circle

(*"I see the advancing lights, the oncoming lights. I know what they mean now, I know what they mean."*

John McCullough.)

Hand raised in the usual blessing.

Peace be unto you all.

Soul Evolution.

Only the absolutely good survives. Angels are not merely converted devils. Good is never the product of evil. You may mould evil in any way it is possible to mould it or effect a change in its appearance; you can never make of evil good. Lead, the metal, is lead, and not all the manipulating, refining, possible to give to lead could ever make lead into gold.

Earnestness.

The holy of life are not the product of unholiness. You may have holiness which is not the perfect, for you have the perfect only when you have the whole, and holiness is but a part of the whole. The sinner cannot be converted into the saint. If one who sins ever becomes

a saint,—as one who sins will become a saint, —it is not by the conversion of the sinner into sainthood, but it is because the saint, who *always* was, comes out from under the dominancy of sin, leaving sin behind. Sin can never be left behind through the process known as conversion. Sin can be eliminated only through the process of growing, for sin is simply ignorance, and one cannot be converted into knowledge and wisdom from ignorance, but one can become wise and possessed of knowledge by endeavor, earnest endeavor, to attain unto wisdom and unto knowledge, which means the slipping off from one of the bondage and the hindrances of all that it is in any way possible to interpret as ignorance, which is another term for sin. You cannot make gold out of lead, but you have never seen pure gold yet, you know. Gold has never been refined as yet to the very last possible point of its refinement.

Pause.

The soul of mankind is no more or less, simply because it is at any given time under the bondage and sway of ignorance. The apple upon the tree is no more or less an apple simply because it is unripe. You cannot convert a green apple into a ripe apple, although

the elements are all there within the green apple, used to make up the ripe one. And yet the elements are not all there in the green apple; but through the law of attraction, the green apple and the elements within it draw to it the outer and natural elements to make of it a ripe, perfected apple. The prophet can see the ripe apple in the apple blossom; yet sunshine and air and all the chemical elements which make up the sap of the tree, flowing into the embryonic expression of the little tiny speck, are all that are necessary, properly applied, constantly applied, to throw off the beautiful apple-blossom petals, to unfold the little speck gradually, to cast off its sin, its ignorance, its greenness, simply by virtue of the enforcing into it of the quality of ripeness. There is in the atmosphere, there is in the sap, and the chemical elements which make that sap what it is to the apple, the ripe apple itself; and as it flows into the embryonic expression, and continues flowing in there, the greenness is thrown off by the mere introduction of the ripeness.

So with the human being, so with the human being. Unless a religious revival has the effect of leading an individual to the determination

to coincide with the laws of the ripening of human life, the revival is of no value whatsoever to human beings. You cannot revive religion in a man unless religion is in the man to be revived. Religion is in the man, always in the man, waiting for the divine sap, as it were, to give of its ripening power that which will produce the effect ultimately of the ripened man, the true man. Truth is not born of error, ripeness not of greenness; but truth is the opposite of error, and ripeness the opposite of greenness and immaturity. One leaves the other. In the ripeness of the fruit the green fruit is left behind. It is lost sight of in the ripening process, and ultimately in the ripeness. Error is lost sight of, is left far behind, so far that no one can see it when the perfect man is established.

Long pause.

Marriage.

It has been said that marriage is an institution ordained by Almighty God, and so *true* marriage *is* ordained by Almighty God. It is natural, it is Nature expressing itself. In the world of human beings it is natural to marry, and because it is natural to marry, it is, of course, a part of Nature. Nature and Nature's laws are all-comprehensive. Nature and Na-

ture's laws are not confined for their expression or operation to the purely human or physical sphere of life. *Nature* is universal, and since *Nature* is expressed in marriage, and since Nature *demands* marriage among human beings, because it is a universal law, applicable to all time, all places, marriage is an institution recognized as important and necessary among the denizens of the spiritual world, as well as, and for the same reason that, it is recognized as a need in purely human society and its relations.

It has been said that "it is not well for man to live alone." That is a *sentence,* and it need not ever have been used. Mankind knows that it is not well to live alone. Sex obtains, exists, in the spiritual world, and all up through the spheres where life exists in the world of spirits. People marry in the world of spirits. The institution of marriage, so far as it is related to human life, has to do with certain aspects important in character with which marriage in the spiritual world has nothing whatever to do.

In the very nature of things, Infinite Wisdom knew that in the green age, the human

age, of human beings, the institution of marriage would not be very well understood, but it was known that this relationship known as marriage would be desired. This was instilled into, it was born in, the very fibre of human life. Souls must have opportunity for expression in order to obtain experience, and children must be born, and, therefore, one of the objects in connection with marriage among *human* beings is that of propagation, or the propagating of human beings.

Marriage in the spiritual world eliminates this idea altogether. All that sex can possibly mean, void of propagation, is intensely realized in the spiritual world sooner or later by all spirits. Every man, every woman, has a counterpart or companion somewhere, and neither man nor woman is complete until these counterparts become one part; and when the union of these two souls, designed to come together at the very beginning, is perfected, when these souls have come together, you have your angel. Your angel is always two, and yet only one.

The sacredness of marriage is not overwell recognized by the great majority of human

beings, for the reason that the great majority fails to understand its true and real significance. It means to millions, and has meant to millions, *nothing sacred;* but in the unfoldment of the spiritual part of mankind there will come to man a recognition of the sacredness of marriage, and then there will be fewer children born from marital unions, but better ones, for the reason that the parents will give a far better opportunity to the soul that enters into the child to express itself soulfully. They will not cover up this soul with a confusion of passion and ignorance, with which it will have to fight for years before its ultimate mastery. Yet all is working well, all is working well.

Great earnestness.

It is said that "in Heaven they neither marry nor are given in marriage." They are not given in marriage, neither do they marry just as you people of the earth, or human sphere, marry; but they marry by and through a conformity to the law of natural attractions. Man does not seek out woman to pay courtship to her with the hope of marrying; neither does woman live in the hope that she will find a companion sometime; but, with her birth into the spirit world and with the man's birth into the spirit world, both come to know that they

have marriage awaiting them; and they know more than this, and that which is better to know, namely, that when they marry they will make no mistake, for it will be the union of two souls designed for each other from the very beginning, and in that marriage, in the consummation of that marriage, each will realize angelhood.

Written from memory, not shorthand notes.

(*Put up your pencils now.*

I do not thank you, Mary and Martha, but the world will thank you for what you are doing here. It is not mine to give thanks to any, or to accept the thanks of any. It is my privilege,—as it is yours,—so to bestow that I may create cause for thankfulness on the part of human beings. Then their joy in that which has so changed conditions for them that they are naturally deeply thankful, is the return I receive.

I give as God gives—only for the purpose of making human beings happier and better. Just as God sends the rain upon earth, making the vegetation to flourish and causing the flowers to spring up, and thus arousing great joy and thankfulness in the hearts of His people, so do I give this my message to the

world, that out of the benefits that will come from the acceptance of that message, human beings may receive greater cause for joy and thankfulness.)

SESSION 14

April 1, 1921.

Spiritual Healing Circle

The Light of the World.

Healing is now coming to all of you.

Gesture of blessing.

As many as are led by the spirit of God, become the sons and the daughters of God.

Great earnestness.

The God power is always a light. It is a light upon the path. If that light is followed by any man, he need not stumble. The path leads on, and on, to God, for God *is the light* ever shining upon that path. If any man follows this light, he never need walk in darkness.

God, this light, lives in you, and, therefore, ye are the light of the world. The light of God is in *you*. If a man's eye is single, then is his whole body full of light. If your purpose, your eye, is single, and you are led by the Spirit, then indeed you are helping to dispel all darkness from the world. Darkness is not converted or changed into light—never. The light shineth in darkness, but darkness comprehendeth it not. I am the light of the world. It is for you as individuals—this

Much emphasis.

privilege is—to say daily and hourly, "*I am* the light of the world."

Darkness can have no ultimate victory over light. Sickness need have no victory over health. Health is affirmative, a force, a vital power. Sickness is negative. It is without force. It is not power, and, therefore, has no power. It is weakness, and the results of it are always found in weakness. The Infinite Soul, God, is health. This radiant center of all force is happiness. It is all that is good, and its radiating power is yet to accomplish this—the complete and absolute elimination of all that is not good.

Health is knocking at your door. It seeks an entrance. There is enough within you left to rise, even amid the clutter and confusion of your illness, and open the door. Though on your way toward the door you may stumble and fall over the wreckage of your own illness, there is, I repeat, *enough within you* to help you to find the door and open it. *Behold, I stand* at the door and knock. If *any* man hear me, and will rise and open the door, I will come in. This is the language of Health, and as it now, now, now is knocking at the door of your being, seeking entrance, rouse your-

Hand extended in blessing.

selves! Open the door! I will *pour out upon you* a blessing. I will pour *into* you a blessing. This is the language of Health. I seek, I constantly seek, entrance to your life. I am Strength. Let me in, and I will drive out all your weaknesses. I am Hearing. Let me in, and I will remove, as far as the east is from the west, your deafness. I am Sight. Let me in, and I will cause the scales to fall from your eyes and you shall see. I am Mental Balance. Let me in. I am knocking. Let me in, and I will remove from you your waywardness, and your lack of power of mental application, through the great God power of life.

I am knocking. If any feel infirm and tired and weak,—remember, I am Strength, I am Light, I am Vigor. Let me in, and I will remove your tired feelings. If any are in sorrow,—remember, I am Joy. Let me in. Sorrow will not live in there with me. We are not companions. All I ask is,—Let me in, and prove me.

This is the language of the Divine Health, as it stands now, to-day, knocking—knocking

Gesture of including all present.

—knocking. As many as receive this truth shall become *well,* shall become blest with hearing — sight — strength — mental equili-

brium. The spiritual forces stand *by* you and *with* you. They stand *now,* with outstretched arms and open hands, to be grasped and to grasp; to be taken hold of, and to take hold of. Reach out your hand and take this hand extended to you. It *is* extended to you *now.* Take hold of it, and the vitality of God, flowing through it, will flow into you and bless you with confidence in yourself, for you will recognize that you have that which knows no weakness, to lean upon, a staff eternally strong, eternally strong.

Great earnestness.

I am this—an approaching friend, the Spirit, Spirit Forces. I am the very essence of *healing.* I come, and if within you there is any hatred, let me in. I will drive out all hatred, and all hatred is poison to human life. If any lack disposition to do the Father's work, and thus build up His kingdom upon earth, let me in. I am of the builders,—the builders of God. I will come in,—if you will rise and open the door,—and help you to build, guide you in your building, that the result may be one of permanence. I will help you to build your own mansion of time, and your mansion in Heaven. This is the language of *Love.* Behold, this Trinity *now* stands at the door and knocks.

Very great earnestness.

Children, *my* children, as you look around you and see the many hindrances to opening the door, let none of them discourage you. Summon to you Divine Strength, that you may make this one mighty effort and open the door, and, opening it, swing it wide open,—wide open, that the light of Heaven may shine in.

I have come to you again, and will come to you again. I have come to bless you with health and true understanding. I have a purpose to come again, and my mission in coming again will be like unto that which has been, always been, my mission,—to help you, to help you.

Just over your heads the Infinite Love, God, has placed an unusual light power, and it is streaming down through the darkness and into the darkness of your being. Arouse yourselves, O human ones! Step out from the darkness, so far as you can, for the darkness of your own being renders it impossible for you to comprehend this light. The light shineth in darkness, and the darkness comprehendeth it not, but wherever the Light shines into where there *is* light, it blesses the light, and the light comprehends it. Co-operation between the light that is within you, and the

Light of God, is at once set into operancy. This wholeness of Light becomes then your light. This wholeness of Help becomes then your help. According to your faith in the power of God to heal you, be it unto you.

You will bow your heads, and I will minister to you healing forces.

He stood with arms upraised over the people, and prayed.

My Father, and the Father of all these children, we are one with Thee in fact. Make us altogether one with Thee in consciousness. As we wait here now, we ask for the confidence of all these people in Thee and Thy divine love and willingness to heal them,—every one, and in every part. May that divine Christ power come here now into each and every one.

April 6, 1921.

SESSION 15

The Inner Circle

Outstretched hand, and blessing. Long pause.

The blessing of my peace I bring to you all, —the blessing of my peace.

You have heard perhaps something, and who do people tell you that I am? Some must have spoken to you.

E. P. W. said, "Two or three have said that they are sure you are the Master. Some have said that they *think* so." Long pause, with an affirmative nod of the head, as if satisfied with the answer.

Whatever else the Master may have embodied in teaching and practice, certainly justice has not been ignored or neglected. In the teachings which have been false and yet have endeavored to make true, or seemingly so, a pernicious idea has been more or less,—more rather than less,—accepted as true, not as a result of overdeep thinking or close analysis upon the part of the people accepting it. I refer to vicarious atonement.

Divine Justice versus Vicarious Atonement.

There is no justice possible in that for which vicarious atonement stands. It is the outbirth of early, purely human institutions. Even in China to-day vicarious atonement is quite fre-

quently practised, in a way, but almost any one who is not a Chinese condemns in this practice upon the part of Chinamen that which they honor theoretically as a part of the practice of God Almighty, the Father of us all.

In the first place, atonement is not demanded of any one by Infinite Wisdom, Infinite Intelligence. Your good deed, as a good deed, is no more important than is your bad deed, as a deed, important. You do not have to *atone* to Deity, our Father, for the bad deed. The bad deed has no effect whatsoever upon the great All-Father pulsebeat of life; neither does the good deed, as a deed, affect the tranquillity, peace, or, if we may say, *mind* of the All-loving Father. The Father is the Creator, —not only the Creator of human beings, so-called, but the Creator of the law by which human beings are created. The All-wise and Loving Father *knows* from the very beginning the whole line and process of human travel, knows of the experiences through which human beings must pass, and that in the passing every step is a step directly toward the All-loving Father principle. Inasmuch as it is by *law* that man arrives at a state of release from the bondage of error, and not even through

personal atonement, it at once becomes self-evident, or may, to the man or woman who thinks, that vicarious atonement is a fallacy.

I do not mean to be understood as declaring that there is no difference between a good deed and a bad act. I mean merely to convey the idea, which is true, that the good deed, or the act of injustice in any form, has no effect in the sense of pleasing or displeasing the Deific Principle. The *law* was inaugurated by this Principle at and from the very beginning. It is by this law that man finds his estate of perfection. Atonement, or vicarious atonement, is not in harmony with this law. It is in opposition to the divine law. Read: *"Whatsoever a man soweth, that shall he also reap."* That is law, and all atonement, either personal or vicarious, can have no effect, absolutely no effect, in changing that aspect of divine law, as set forth in "Whatsoever a man soweth, that shall he also reap." Being divine law, it is the law of the All-loving Father. It cannot be broken—this law cannot. Experience ultimately teaches this to all mankind.

No matter what may have been taught concerning vicarious atonement as associated with the Man of Nazareth, as paying the debt

owed to the All-loving Father by another, there is in that claim no truth. It is not true, for the simple reason that it is and must be false, just because of the law. Helpfulness to one upon the part of another is not vicarious atonement. The only atonement the world's people should consider seriously is that legitimate, God-ordained atonement which comes out into bold relief when atonement is split twice and is written at-one-ment with God. That is the only atonement, and that at-one-ment is won by the man and the woman who live the life in harmony with the law, the divine law, the divine law.

Gesture with right hand, not ended until the word "God."

(I am going to ask a favor of you,—one which I asked once before, but of a totally different kind of woman, one whom the world held to be bad, who is now in Heaven here, but I, knowing her, knew her to be good, although for her indiscretions she was regarded as bad, —will you give me a drink of water?

Turning to E. P. W. (Written) from memory, not shorthand notes, as the Teacher gestured to discontinue writing. During the absence of E. P. W., E. B. O. said, "We all of us here feel that we know that you are the Master."

Blessed are they who FEEL the truth, for unto such the power of God is easily imparted.

Unto you, and all of you.

E. B. O. replied, "Impart it unto us, we all of us wish."

I take this from you, not for myself, but for this man; and after he drinks it, in the course of time he will drink again; but sometime I will have filled up your cup with a different water, and when you have taken it and drunk of it, you will never thirst any more.)

E. P. W. returned with the glass of water.

Gesture of blessing to E. P. W., to the medium, and then gesture signifying that he was ready to resume the talk, but with a new subject.

Your Father and My Father, the Father of all, is not only the Father of Love, but *is* Love. Your Father and My Father, and the Father of all, *is* Infinite. Being love, that love is infinite. Infinite Love leaves nothing, leaves nobody, out. Infinite Love takes to its arms as readily the sinner as the saint. Infinite Love knows no difference between saint and sinner. Infinite Love knows of a difference, however, between right and wrong, and it is evermore urging *all* life from error to righteousness, from wrong to right, from sin to holiness. Were it not for this Infinite Love and its urge, the sinner would always remain a sinner, and then all, of course, would be sinners, and there would be no saints. While saints are made out of sinners, saintliness bears no relation to sinfulness.

Infinite Love.

Yearning tenderness of tones on the words, "Infinite Love knows no difference between saint and sinner."

It has been a grievous mistake to teach that the All-loving Father has any choice, or even

any disposition to choose from among these children. They are *all His children,* co-equal with one another, and equally the object of His tenderest care. Good does not sympathize with its opposite. Good, God, does not sympathize with bad, but good leads out from the midst of the bad, redeems, makes perfect in expression all that enters in to make up a man or a woman, makes perfect in expression that which is already perfect, but lacks perfect expression; as the mill forces the wind upon the wheat, not to cool, to warm, or to make it in any sense different, but simply to blow away the chaff, so that the wheat may express itself wheat. It was always wheat, but the chaff prevented it from expressing itself fully as wheat.

Humanity to-day is not so near to that beautiful civilization where neighbor loves neighbor as himself, because God has not been always and upon every occasion set before the world as Infinite Love. The sad and sorry interpretation given to God's love is to-day too well understood by you to require or need any comment; and so long as human beings permit themselves to believe that God is anything else than infinite in love, they will

remain in a state of semibarbarism. To believe and *know* that God's love is infinite, and to have an understanding of the meaning of Infinite Love, has a tendency at least to render all human minds and all human beings akin, akin. So long as Deity is conceived of as part love and part hate, human beings will love one another a little and hate one another much. And the hatred of the world ruins its opportunity for entrance into the highest and best in civilization.

Great earnestness.

I declare in all earnestness, an earnestness deeper than these words of mine may seemingly convey, I declare, I affirm, my God, who is your God, and the God of *all,* is Love, and that God is Infinite, and Infinite and Infinite in His love. And because of that the universe is safe.

Smilingly, and with upturned face. Pause.

Martha and Mary, it is my desire to destroy error by magnifying truth, and I am touching upon these matters to draw the world's attention to the truth, knowing as I do so, that for a time thousands, and perhaps millions, will be led to commit further error by disputing the truth of which I am here giving utterance.

Sudden extension of hand toward E. P. W. and E. B. O.

A Prophecy.

Upturned face at word "know."

But what matters it? What matters it, since I know that truth ultimately sits upon the throne and that ulimately error does not so much as crouch before its feet, for when truth is placed upon its throne, as it will be, there will no longer be error. Truth *is,* but humanity must enthrone it. When human beings *have* enthroned it, it will be when human beings have done with error, and error, being negative, *is not,* when the positive of life is recognized.

Upward gesture on the words, "Truth *is.*"

I am now going. I recognize within myself, Martha and Mary, no feature of weariness, but I do not forget that possibly I may weary you. I will come again. I have a few more statements, lessons, for the world, along these lines, and then a few more pertaining to the home of the soul, and then I shall be done coming to you in this way until the autumn, as you call it, when, by your permission, of course, and free acceptance and welcome, I shall come to treat entirely different subjects from these, more interesting because more vital to the things that are real, and less in association with theological nightmares.

Twice blessing each.

Good-night, my children, good-night.

(*"The Teacher lingers for a moment, looking down upon you, looking upon us all, as if his very look were a benediction. An elder brother indeed,—twice, thrice, a brother, whether elder or younger, the very SOUL of a brother. How humble and yet how exalted! How modest and retiring, and yet what a power! As I observe it, how simple in his language! As I listen to it, I wonder if its simplicity will not condemn it. . . . The Bible is not so much read to-day as it was. I am afraid its teachings are not believed in so much. I am inclined to think that here is an epoch—right here, right here, and you are making it. I am inclined to think that its influence will be so far-reaching that you cannot, and I cannot as a spirit, see how far it will reach. The world is awaking to the importance of spiritual facts, but it is not concerning itself any too much as to spirituality. But I believe that this matter you are taking is making an epoch. It is something unusual, and needed for this spiritualizing. . . .*

"Take the Bible and read it as if you had never seen it before. What a different book it would be if it were dropped out of the sky! What a different book it would be without this

line of purely human interpretation that has been given to it! It has been the most savagely abused book of any. I am not sure but that what you are doing here will be handled equally savagely, but it will win.

"This Teacher moves in a great and very beautiful light. When a light out here is a light extraordinary in character to us,—here where we see lights celestial,—when a light is supernormal to us, you must know that it means something very unusual."

John McCullough.)

SESSION 16

April 8, 1921.

Spiritual Healing Circle

Gesture of blessing. I bring to you to-day peace.

Pause, with evident emotion and earnestness. Pause. And who do you say that I am?

A woman replied, "To some of us you seem to be the Master, Jesus of Nazareth." You certainly must have some idea. Who do the people you talk with say that I am? Does no man speak?

To as many as this becomes a realization is it easy to pour out upon and into them the blessing of life.

The Spiritual Kingdom. Many years ago one said, "My kingdom is not of this world." That individual spoke the truth concerning himself, when he said, "My kingdom is not of this world." It was possible for him to make this announcement simply because he had come into a consciousness of himself and of what he himself was made. There are two selves in every individual. The purely human self cannot say, "My kingdom is not of this world." The divine self cannot

say, "My kingdom is not of this world," until the divine self rises above that other self's dominancy and power.

You, the real *you,* has no kingdom of this world. Your kingdom, that kingdom of you, the real you, is of the spiritual world, not of the physical world. The spiritual kingdom does not admit the entrance, to its holy and sacred precincts, of things which are of the world kingdom. Sickness is of the world kingdom; and on the throne of this world kingdom sits the king — the fear of death. In the spiritual kingdom there is no fear of death, and in this kingdom there is no death. There is no sickness to mar the bright experiences of the *you* of you, after you have entered into your real kingdom. Weakness, poverty — these are of the world kingdom. They have no place or power in the spiritual kingdom, *your* kingdom, *my* kingdom. No casualties are known to the people of the spiritual kingdom. Tears plow their furrows adown the cheeks of human beings in the world kingdom. In the spirit kingdom God wipes away all tears from the eyes. In the world kingdom you have night, and you have darkness; but you have a kingdom, the real *you* of you, a spiritual king-

Earnestness evident.

dom. Into this you will enter; and there is no night there.

It is not in accordance with divine law that one should find entrance into the spiritual kingdom only after the change of death has come; but the very moment that the real *you* of you comes into its own, it can say of a truth, "My kingdom is not of this world." You can move out from darkness, out from casualties' disturbances, out from weaknesses, out from sickness — *now,* because your real *you* is stronger than the you of you functioning in the midst of these immaturities. The stronger can master the weaker, and the stronger should be triumphant and altogether victorious.

"I will lift up mine eyes unto the hills, from whence cometh my strength." "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the *King* of Glory shall come in." *Your King,* the King of the you that is real and abiding, is the King of Glory. Lift up from before you all the gates that hold back the inflow of the great, the good, and the the strong, and the purifying and life-giving waters *shall* flow into your lives and bless you.

Spoken with upturned face.

Said smilingly.

I am going to bless you. If there is any one

or two seeking special blessing and help, you may take a seat here.

Gesture to a chair placed before him. Then followed his usual ministry of healing.

And now I am going to leave, but I will come once more, and I will come with you longer. I have much I want to say to you. I leave with you the blessing of my own presence. You shall all be healed of your infirmities, and your needs shall be ministered to abundantly.

Hand raised in blessing.

The blessing of Almighty God, your Father and my Father, rests upon you.

("Good afternoon, friends. I just step in for a moment, but only for the reason that I have to, to give aid to this influence in his coming and going. He is not accustomed to taking possession of the physical organism, therefore I help in the interests of the medium and in the interests of the Teacher.

"I heard the Teacher say that he would come 'once more.' I think he meant merely that he would come again and then again perhaps. I, personally, as the guide of this medium, should feel very disappointed, for you at least, if I thought that the Teacher would come only once more here. I know that he is doing a

great work that you are not, any of you, conscious of, through this medium, — a work with which you will be familiar in the course of time. Yet I hope that his presence will be continued here, because I see, as a spirit, the help that comes to you; for I see that you are, every one of you, helped spiritually, mentally, and morally, as well as physically.

"I hope that some day this presence will declare to you his identity, so that you may have no doubt of it, but that will come, if at all, in accordance with the Teacher's own plans, and not with mine."

John McCullough.)

SESSION 17

April 13, 1921.

The Inner Circle

("Here is a singular intimation of the coming of the Teacher. There are several standing all around here, waiting. They do not want to miss a word. If you people of the earth life were as interested in getting a word from such a Teacher as they of the spirit world, what a difference it would make!

"He is coming.

"I see the light. It is always the same."

John McCullough.)

The usual change of control in the medium. A great calmness settled over the upturned features; long, deep breaths and relaxation. The palms of both hands were

May that composure which peace of Heaven itself can give, bless you both, and all of you, now. Peace, peace, peace be with you during this hour.

Great facts of nature invariably impress human minds. The impress made upon the human mind by the facts of nature leads to something of a concept concerning the facts; and in association with some of the greatest and most important features of natural facts

first opened upward, and extended as if prayerfully receiving the blessing of Heaven. Both hands were then raised in blessing, the right hand, with fingers placed in the usual sign, continuing thrice to each person the benediction. Then the same hand, with forefinger pointing, described a large circle. Long pause. Earnestness.

the concept is so erroneous that, under the error, the fact is pursued for a time, when the magnitude of the error becomes so great and appalling that the fact itself is lost sight of, and the one pursuing it ceases his pursuit.

Predestination and Foreordination

The doctrine of predestination and foreordination is a doctrine that is being rapidly deserted by humankind. Interest, practically all interest in it on the part of careful thinkers is gone; and yet predestination and foreordination are facts of nature. The fact is being lost sight of, because of the false idea concerning that fact. The theory concerning it has been only a slight part correct, and for the most part false and incorrect. There is a difference, as the world must see, possibly existing between a theory concerning a fact and the fact itself. Mankind is not without a power of choice, excepting for ultimates. In certain ultimates of human progression, the individual has no choice, and it is in these ultimates that the facts of predestination and foreordination are found, are realized. It is not correct to teach, however, that the individual man has any very extended latitude of choice, even in the passage, in the progressive movements, along the line of life's travel out toward

the ultimate; but mankind collectively has power to choose to an almost unlimited extent.

It has never been decreed that some people are to go and live eternally in a heaven, and others to go and live eternally in misery. The length of time that people live in misery depends upon this universal human choice. Herein is plainly enough set forth the importance of universal soul culture, training, education; but *all* life is in the keeping of our Loving Father. If any or all can determine accurately what the All-loving Father is, in that discovery, and all that it can mean and does mean, will be found that very thing, that very state, that very condition for which, from the beginning, all life is predestined and foreordained.

Long, long pause.

The Child in the Midst.

Once I took a little child and placed it in the midst of men who had grown to believe that they were near to the All-loving Father, when, as a matter of fact, they had been for a long time growing away from the great Deific, Loving Principle. The object in this placing of the child in their midst was to reveal to them the truth — that they were indeed far away from the very loving Father-Mother Principle. By this they might have been able

to realize the full import of the revelation; but that revelation was, as it was known it would be, reserved for later days and other people.

Notwithstanding this object lesson, claimants to a fellowship with the Teacher, and the teachings of the Man of Sorrow, went about, manufacturing and placing before the world that torturous and tragic idea of infant damnation, an idea which sanity at last forced into the midst of other forgotten things. To-night I repeat, Except ye become like unto a little child, ye cannot enter into the Kingdom of Heaven; and I further say, — because I know that it is true, — that no one living in human form is so near God and Heaven as the little smiling babe, looking up with eyes and whole soul filled with trust into its mother's face.

Pointing to a rose in vase upon a table near him.

The rose yonder is not so sweet in its fragrance now as it was before it had opened up so much. The bud is sweeter than the full-blown rose; but the sweetness in that rose will not be lost, neither is any of the sweetness that it has exhaled lost.

So with the rose-tinted beauty of babyhood, sweeter, nearer Heaven and God than the unfolded man and woman; yet all the sweetness

in the human bud and in the rounded-out, matured being is preserved, is kept; and it, with all which it gathers to itself through the passing of the years here, is preserved, is saved and enters into the budding life in its birth into the world where physical bodies do not go.

The Abstract and the Concrete.

The world in which you now live is a good world. The earth upon which you reside is a better earth upon which to live than it ever was before. It is even better to-day, as a place to inhabit, than it was yesterday; and it will be better for you to-morrow than it is to-day.

Pause.

Your earth is so desirable a place that millions of exalted spirits take great delight and experience large pleasures in living upon it, right here in the midst of human beings. This is the result of their own choice, too, for no spirit is, for a long time at least, under absolute necessity of living upon this earth. There are many planets something like this earth upon which you live, upon which intelligent people make their homes, both in human and in excarnate expressions of life. It is not possible, however, for a spirit, going out of the human body, who lived upon your earth, to visit at will one of these other earths in anything like what

might be thought of as a short time. A spirit can travel more rapidly than sound, more rapidly than light; but a spirit recognizes space and time, though not in the same sense as do human beings.

Human beings need concrete expression of thought in order to recognize thought and thought's power and force. The concrete expression is to the human being *real.* That which produces it, this earth, this concrete, easily observed feature of creative results, is not recognized any too vividly,—that which is outside of the concrete, that which gave concreteness of expression. Human beings call that outer thought abstract. In the development of mind, such development as will come through soul culture in association with mental training, it is the destiny of mankind to reverse this order of things, and look upon abstract thought as the concrete; and that which mankind designates to-day as the concrete will be resolved into the abstract, for mankind will know that it is not the real, and will realize that the real is the thought that produced it; and the thought that produced it produced it in the concrete expression, that the concrete aspect might stimulate thought upon the part of the individual,

until the individual, through thinking, reaches out and grasps the real. The abstract is the real, and the concrete is but the shadow of the real.

That which you see and recognize as your fellowman is but the concrete expression of him. You are destined to a realization sometime that this concrete expression is not the real neighbor, but only the shadow of the real neighbor; yet that realization is impossible until you come to know that which is to you now the invisible neighbor.

Great earnestness.

It is important that the reality of mankind become recognized, but with that recognition, let the world remember as it reads, there will thereafter remain no possible opportunity for doubting *the — eternal — life;* because the same principle within man that recognizes his real neighbor instead of his neighbor's shadow, becomes capable of recognizing that great truth, "Millions of spiritual beings walk the earth unseen, both when we wake and when we sleep." Oh, the great fact of the continuity of life through the eternities is to be brought down so near that all will be able to see it, though none will behold the beauties and the privileges of the unimprisoned soul until he

Leaning forward and smiling.

passes through the door of rebirth, sometimes, and most frequently now, erroneously designated as death.

Smilingly, and with great earnestness.

There is — *only* — one world, and in that world there are thousands and millions of planets. Thousands of these planets are inhabited by millions and millions of souls, but

Emphatically.

all souls are to come to the knowledge which is in the Father of All Souls; and that knowledge will, of course, be sufficient to satisfy all souls that there is only one world, one universe, with many parts. That Central Light is *drawing all life* to it, even as the lamp, placed out of doors on an evening in June, draws millions of God's created beauties to it. Yet *in* that Light no one is destroyed; *by* that Light all are absolutely and perfectly redeemed, — not even is *one* left out, for the Light extends to *all,* reaches all, draws all to it. That Light is the Deific Principle, the Father and the Mother — God.

I bless you, my tired children, and you both will rest well to-night under this blessing. You have made me happy by your patience, by your faithfulness. While I seek to bless you, I bless you as two, and only two, among millions

whom I am seeking to bless. Having done the Father's work so far, awaiting further opportunity to continue it, and with my blessing, I leave you.

Prolonged blessing to each, and to the medium.

SESSION 18

April 15, 1921.

Spiritual Healing Circle

The Immediacy of Healing.

Blessing.

To as many of you as will receive it, I bring health and happiness *now*. To as many of you as will receive it, I bring health and happiness *now*.

Long pause, during which the Teacher remained with uplifted face, as if in prayer.

The blind *did* receive their sight, and the blind may receive their sight *now*. The lame were made to walk and the deaf to hear. The lame may walk *now*, and the deaf may hear *now*. To as many as will receive it, do I bring the cleansing power of God, — cleansing from all that makes for infirmity, whether of mind or body. I bring this to you. I place it here within your reach. I even ask you to reach out and take it. To as many of you as are willing and ready to receive it, health, strength of purpose, happiness shall be given *now* — *now* —this moment. *Now* such as these are receiving the divine help.

Extending his hand toward two who were deaf.

I am the light, but the darkness knows me not. With it I have no fellowship. It has no fellowship with me. I bring the light, not to

bless humanity's darkness, but to lift human beings out of darkness into this light. I have waited these many, many years for this opportunity to bless the world. You here assembled are but a few. I bring the light, I bring *my* light, my strength, the health of God, to you — few. The words I speak now, the words I speak now, are going out and will reach millions and millions with the blessing that goes out with the power of the spoken word. Some will hear, and, hearing, *will hear;* some will hear, and, hearing, *not* hear. Some having eyes to see, will *not* see; some, having eyes with which to see, *will* see.

Gesture of blessing.

Have you faith in me?

Expression as of longing.

To as many of you as have faith in that power which comes to you through me, and have faith in me, to so many of you as have this, I bring the blessing of Heaven. Ye shall not walk in the darkness of sin, and sickness is sin. I seek you *all* — only to bless you. If your spiritual vision could now be opened up, so that you could clearly see that which is around about you, undoubtedly your faith in that power which comes with me would be so great that you would *all* be healed at once now;

Many voices replied, "Yes."

Pause.

More voices answered, "Yes."

but you cannot see it. But have you faith in me? Then believe me when I say, that power is here, though you cannot see it. You cannot go hence without taking it with you — this power — this healing force.

One did say, "Ye did run well, but who did hinder?" Some of you perhaps will go hence, and will run well under the blessing of this power for a time. But why should you not run *always* well? Is it not better to run well always, if it is better to run well at all?

I bring you health. I bring you happiness. I bring you my light. I bring these to you, that you may live *in* them and *by* them. I bring to you *myself* — it is all that I can bring. I long ago learned this lesson — that he who would save his life must *give* his life, and give it freely. I give to you the very breath of my life — now — to-day I give it to you.

A sense of the outflowing of breath, or longing, or personality, from the Teacher.

Heaven is for you now, if you will but enter into it. It is here. It is for you. Take it. Choose it. Enter into it. I bring you Heaven when I bring you happiness, for happiness is Heaven. I bring you Heaven when I bring you health. I bring you Heaven when I bring you strength. Through happiness, through health, through strength are ye redeemed from

all weakness, and made whole. It is not what I say, however, that helps you most; it is just what I am *doing for you now,* what I am *bringing to you now.*

Evidence of great earnestness. Long pause.

I will heal two people, if they will sit here, one at a time. Then I will heal you all.

April 27, 1921.

SESSION 19

The Inner Circle

Announcement of Identity. Both hands upraised in greeting; right hand with open palm directed to each. Usual blessing for all. Face upturned.

My love and peace I bring to you as my blessing.

And *now* who do ye say that I am?

E. P. W. replied: "What we have said before,—the Master." E. B. O. said: "Thou art Jesus of Nazareth."

You have said it.

Long, very long pause.

The Harvest of Happiness.

Sorrow is a state of mind. Unhappiness is a state of mind. Happiness is a state of mind. And states of mind are expressed in the individual as feeling, just feeling.

A good gardener will endeavor to keep all weeds, obnoxious weeds, from springing up and growing in his garden. He will, furthermore, do everything possible for him to do to provide the very best conditions for the germinating process, after he has carefully selected and scattered the seeds, such seeds as are in

harmonious relation to the kind of products looked forward to, expected. Furthermore, if he is a really intelligent gardener, he will not only plant and sow, but he will water and cultivate, and then give thorough recognition to the divine fact of nature that God, and God alone, can give the increase.

I assume that no one who reads this, and reads it understandingly, will deny that, in order for a gardener to be a really good gardener, he must give recognition to the Divine Spirit, he must be a man who loves God. Every individual who lives, — and it matters not where he lives, whether in the earth or spirit life, — is a gardener, and also the possessor of a garden. The gardener in the physical world, the tiller of the soil, does not feel right if weeds spring up and choke valuable things in their way of growth and unfoldment. He does not feel right because of the realization which he holds of the lamentable fact that the weeds are there, choking the life out of the valuable products, in direct consequence of his own laziness and indifference.

In this garden, — the garden which every man has, — will grow weeds, weeds of sorrow, weeds of unhappiness. If the gardener

Pause; great earnestness.

desires happiness, he *must* cultivate happiness, and keep out the weeds of unhappiness and of sorrow. If weeds of unhappiness and sorrow spring up and choke or hinder the growth and unfoldment of his happiness-product, he will have a feeling, born of a mental state. The feeling will hurt, the mental state will condemn him, because of his indifference and laziness as a gardener, who is taking care of, or was left to take care of, a garden in which nothing need grow but happiness.

Expression of sadness.

It *is* regrettable to see the weeds of unhappiness destroying the products of happiness, all along the way wherein happiness is growing and unfolding itself; but the greatest regret, the deepest regret, comes to the gardener in the harvest season, if he has neglected to keep the weeds of sorrow and unhappiness out of his garden; because, if at this point and in this he has failed, he will nevertheless be forced to reap the weeds of unhappiness and sorrow, and what little of happiness the weeds have not destroyed.

If men would be as watchful in the spiritual garden as in the physical garden, and as sensible in the care of the one as in the care of the other, their harvest would be one of happiness

and of joy, and their bins would be filled with that grain which is imperishable, and which they take with them out into the Home of the Soul. Where there is only a little happiness gathered, and a great deal of unhappiness and sorrow reaped, since the unhappiness and sorrow cannot be taken into the world of the soul, there is but little that can be taken, for there has been but little gathered that is fit to be permitted an entrance to the soul's habitation, the bright world, the celestial world.

Spirit Return.

Martha and Mary, — for you are Martha and Mary to me, — you know, the world knows, that the traveler, foot-weary and alone, longs for something different from weariness and lonesomeness. You know, and the world knows, that to the lonesome one the days are long. The nights are welcomed, because at night, for a time, he is in measure refreshed and his loneliness forgotten. Every such traveler at one time had a home, knew the blessedness of a mother's enfolding arms of love and a father's paternal protection. And what could come to such a traveler, away, alone, which would be more welcome than a knowledge that he was to be permitted to return to

his home? One away from the original home, the place of his childhood days, even though surrounded by every comfort, desires nothing more from time to time than just the privilege of returning, going back to the home of his childhood days, to all that that home ever meant to him. Even though the father, mother, brothers, and sisters have all passed away from it, there is something particularly charming in just returning to the old home place. It ever remains a part of something dear to him.

Well, all people sooner or later leave the earth home and travel out into the world of excarnate beings, become citizens of the world of spirits, freed from human flesh bondage. Such a freedom, such a release, instead of limiting one's power, increases it, for in almost all respects flesh is a bondage to the spirit. The same love holds, and holds forever and forever. It is a long time before that love outgrows the desire to come into touch again with the things of the earth life, the homes and the people. Being free to go and to come, prompted by love to return to the old home of the earth, their return is hindered by nothing, but everything helps toward it. And so we say to

the millions of people living now in the earth sphere of being, When you go out into the world of souls beyond, you will go into new homes, it is true, but it will be as easy for you to return to your old homes as it will be easy for you even to entertain the desire to do so. This is the law of love; and in view of its being the law of love, who is there who would not have it so?

Great earnestness.

Judgment Day.

Every day is Judgment Day, and every man and every woman is his and her own judge.

Earnestness.

The soul within the individual is but a part of the Great Soul of the universe; that soul within the individual is endowed with the power and wisdom with which to pass judgment, and it uses that power and wisdom to judge just self.

No man or woman is ever punished for sins. Sins are punishments, and in time every one will learn this, though most people will learn it through the pain and suffering which sin itself will inflict upon the sinner. It is *not* God who punishes His children because they sin, but it is sin which punishes mankind, because they are the children of God. Their own consciousness of this great, immortal fact of na-

ture will become altogether and completely clear with an understanding of this great and marvelous cause-and-effect law.

E. P. W. replied, "Yes." E. B. O. said, "I do."

Martha and Mary, believest thou that I am come as the spirit of him who was called "The Man of Sorrow?"

E. P. W. replied, "Yes, as long as you want." E. B. O. said, "We are only too glad to."

And believing this, you even feel willing to follow on for a little while in this work?

I am he whom thou thinkest me to be.

Tenderness on the word "dear."

Great feeling.

A Prophecy.

As you know, as students of history, I lived, taught, and more than that, worked as a man years ago here upon earth among men. You know from history that I had my followers, those dear disciples. All were true, and yet two, being true, were nevertheless false. One betrayed me and the other denied me. It was not their real, true self which denied and betrayed me; it was that other self of their selves. Yet they all suffered who followed me. They suffered in many ways. Not one of them suffered less than I. Each and every one suffered more than I ever suffered. There was a reason for this. They could not see far enough ahead

to see the glory that awaited me; and in seeing that glory, realizing what it really was to be in my life, I was practically forgetful of every trouble, of every phase and feature of persecution heaped upon me. I may say that the thorns pressed upon the head were almost unnoticed and even Golgotha's tragedy was a victory.

Convulsive swallowing for an instant.

Now, *you* have been, and are, faithful. You are doing a work I desire to have you do. For me? Yes, but more for my brothers and sisters who are here in your midst, journeying on in the human pathway of life. Remember, remember, remember — there will be those who *will try you,* both of you. The world at large will not try you, or condemn you, for if it were the great, indefinite world people, the great multitudes, who would inflict upon you the ribaldry of their ignorance, you would not mind; but such inflictions as will come to you, which will affect you because of your following me here, will come from those you thought you knew best, — relatives, perhaps, associates who are near you, those who will say, "You have lost your mental poise." Yet the lash and sting of their criticism will not cut very deep, if you follow me, because for every

Smilingly.

wound I will have a healing balm, and the force of your faithfulness as followers here will change casual friendship to deepest devotion; for this truth which you are giving out, helping me to get before the people, *this truth shall change them.* And remember, remember, remember, you will have a hundred friends soon, who will be true and staunch, for every one you now have.

Any man or woman who will follow me must do so, not in the spirit of any fear of consequences, but in that spirit, the holiest, the most sacred, — just love.

And now, dear children, my Martha and Mary, faithful ones, true ones, I go, but with you I leave my blessing, I leave my blessing. I will soon, very soon, speak again.

SESSION 20

April 29, 1921.

Spiritual Healing Circle

Second Announcement of Identity.

I bring to you to-day health's blessing, and as many of you as will receive it shall be made whole.

Pause.

I have been with you a short time, upon different occasions. I have spoken to you, I have ministered to you. When I first came to you, I said that when you came to understand this spirit with which I come to you, you would know me. And *now* who do ye say that I am?

Long pause.

Head bowed.

Thou hast said it.

Two or three of the class, and one voice especially, answered, "Jesus of Nazareth."

Considerable is said from time to time, and by different people, about the Christ doctrine. There is no such thing as Christ's doctrine. Christ is a principle. *I* may have set forth a doctrine, and I may do so again, concerning this principle.

Long, long pause after his declaration of himself.

The Living Jesus.

Also, a great deal is being said about the *living* Jesus, about the coming into an under-

standing of Jesus, *the living one.* And this is well. Yet the world as a whole does not accept of a *living* Jesus, and so thoroughly has the world's thought wedded Jesus and the Christ principle that the Christ principle is measurably lost in the absence to them of the living Jesus.

Eyebrows raised, as if considering an alternative.

Pause.

It is well, therefore, that the world become astounded by the announcement of the presence here upon earth, among men, of the living Jesus. It has been, is, and will be for a time, my purpose, — and a purpose in which I feel sure of succeeding, — to awaken the world to the fact that the living Jesus *is,* not only here, but a veritable fact of Nature. Through the awakening which will come as a consequence of this endeavor, — an endeavor the result of which is going out to millions and millions of people, — the Christ principle will be restored, restored in that primitive sense of the early Christians, who through emulating my life and my teachings were infilled with the Christ. And through this restoration to human needs of the Christ, will millions and millions be brought nearer to God, your Father and my Father.

Spoken very slowly.

Pause.

Pause.

I know that the world rejected me once, and

more than that I know, — it will reject me again. Yet following almost immediately that rejection will come an acceptance, not only of myself and the fact of my personal presence here, but through that acceptance will be opened the gates, — the gates! Through that acceptance the thin veil will not only be torn in twain, but destroyed.

Pause and sudden raising of hand after the word "here."

My children, you are participants in these great matters of life. Not far ahead *you* will realize, looking back upon this hour, what this hour really is to you. Some of you are Thomases, and some of you are Johns and Peters and Marys. There is nothing which can give to you, all of you, absolute freedom, perfect happiness, excepting truth. I am come to you that ye might have life, and have it more abundantly. For the present season of time, my work in your midst is near at an end; but later I have many things to say unto you and to the world. And I rejoice in the understanding I have that I shall have ample opportunity for that further ministration of loving helpfulness. You do not understand yet the fullness of my purpose in coming here. You will understand that later. There are two faithful souls who understand this fully, and

The fingers of the right hand, as it lay on the table, were in the position of blessing.

Great earnestness.

by their help what I have to say here, and have had to say here, I assure you is going out with a blessing to millions and millions of human beings.

You are, some of you, my disciples. Follow me, and none who follows me shall walk in darkness.

If desired, I will heal one or two, if they will sit here before me.

May 4, 1921.

SESSION 21

The Inner Circle

This time the blessing was a threefold one for each, especially the medium. Strong impression of direct gaze through the closed eyelids. First one, then two, then three fingers of the right hand were stretched out. Smile, after word "trinity." Quiet, responsive laughs from the editors. A Prophecy.

Peace, my children, be unto you.

I am filled with joy because of my ability to observe that you, and you, and I myself, in purpose, solve the mystery — trinity. I surely do not say this in any sense of desire to please you, — except that it is pleasing, and I feel glad to be able to say this which I have said, for it is a fact; and it is a fact which gives vital warrant to me of the execution of my purpose in coming. Now you will see what I mean. We are not one; we are three; but the purpose we three have is one.

I am not unmindful or without knowledge, as, of course, you know, that all I am saying is to go out and out into the world. What I have just said possibly may be interpreted by you as strictly personal; but I desire to have it, together with all the matter given, go out into the world. I have come to know you both so well that I have implicit confidence in both

of you, in your disposition to carry forward this message, and also in your ability to see that your disposition materializes. This conversation with you two is one of privilege with me, a privilege I have taken to-night, but not assumed before. It is rather a personal, friendly touch, — a friendly touch that is personal.

E. B. O. said, "You must realize how much we appreciate it."

My realization of that appreciation is my only warrant for saying to you what I have said to-night. You have both of you seen, and you believe, and millions who take up this which you are to send forth, not seeing, will finally believe.

Smiling.

Discipline.

"Whom the Lord loveth, He chasteneth."

Slowly, and with sadness.

Sooner or later every one comes to know somewhat of the value of discipline. All people are disciplined. The greatest aid to all human advancement is discipline. For a time all discipline seems grievous, but *later,* its value becoming revealed, gives joy, happiness, peace, because it gives understanding.

Smiling.

Smile, and pause. Great peace in face.

We have spoken of the great help, aid, and assistance to *all* human beings of discipline. We have not yet referred, but we are about to, to the disciplinarian. Great and good results are

invariably and always direct consequences of great causes. Who *is* this great disciple-narian? — *what* is it? It is simply divine law. This law is not only a disciplinarian, it is a teacher as well. Were it not for this teacher, people would live always in ignorance. No spiritual light would shine into their midst, at least, so as to be seen, realized, and understood.

This I hold to be true: That individuals gain their wisdom and all *real* knowledge through *some one's* violation of divine law. If what I say is true, violation of divine law amounts almost to a divine act. I shall be condemned by some for saying that men are led into wisdom and knowledge through the violation of divine law, and that such violation is almost divine in itself, but it *is* divine because of what it does.

Violation of divine law invariably leads to pain. Pain is suffering. Pain and suffering are taken by the individual to mean discipline, — not only this, but more. Pain and suffering are not desired, and, if they once come, the natural thing to do next is to discover if possible some way to avoid the repetition of that pain and suffering; and through the endeavor

Uplifted face.

Smile and gesture of head as of deep understanding.

to discover this, knowledge comes. Through the history of the growth of people it is easy to see that in all primary states pain and suffering have been always the most powerful agents leading to the study of law, divine law, that it and its purpose may be understood. So it has been, is, and always will be. And because of it, growth has been, is, and always will be.

Leaning forward, in earnestness.

When a man has mastered a problem simply because pain and suffering have suggested the importance of such a mastery, from that time on, in association with that particular phase of need, he will be prompted to a continuation of mastery by a more beautiful teacher than that teacher which is at the same time the disciple-narian. Thus, through violation of divine law, pain and suffering come. These in turn lead to investigation concerning the cause of things, and the investigation, pursued, brings the beautiful revelation of truth.

As he ended, a very beautiful smile lighted his face.

And so endeth that lesson.

I came once, declaring to the world that my mission was not to destroy the law, but to fulfill it. I come to the world to-night to tell the world that, though in its blindness it con-

True Christianity.

demned me, I am not here, I am not speaking, I am not sending these messages out into the world, to discredit Christianity, but rather to bring Christianity to light; to show the world

Very great earnestness.

that Christianity is only — living right. In order to live right one must become, through experience, wise enough to be normally just to self; and when becoming possessed of such wisdom, to live in accordance with: *Whatsoever ye would that men should do unto you, do ye even so unto them.*

Head shaking negatively. Negative gesture continued, hand rapping chair-arm in earnestness.

If to live such a life constitutes sectarianism, I will admit of the value to the world of certain features of sectarianism; but to live such a life is to annul all aspects of sectarianism, for to live such a life, I repeat, is to live the Christian life, and the Christian life cannot be lived, in its wholeness and completeness, without strictly adhering to the so-called "Golden Rule." The Golden Rule is in no way

Upward gesture of hand.

applicable, in its true sense, in the life of any man, or body of men, until the man, or body of men, rises to that nobility of stature which is truly spiritual; for to live below such a height, such a plane, is to render liable one's desiring that another should do unto one that which is not spiritually helpful unto one.

Therefore, on that plane, it is not right that one should do unto another as he would have another do unto him; but, when one is spiritually conscious of the real and vital requirements of human life, *then* the Golden Rule, lived, is the Christian life.

I have had an unusually pleasant call here this evening, because it has afforded me the opportunity for delivering the message, or messages, to the world, and also the privilege of performing a little something helpful to you, Martha and Mary.

Smiling.

What I have done is of the invisible. Once upon a time I did enter the Temple, and found there people conducting a commercial enterprise; and I did drive the people conducting the enterprise, and the enterprise itself, out of the Temple. In coming here I found left evidently something of a similar character, invisible to you, and yet felt by you. I took pleasure, for your sakes, in driving it out, and did.

Reference to the hostile spirit of whose presence John McCullough had told us, and who had been forced to depart by the entrance of the Master.

E. P. W. said, "We thank you for doing so."

And now I am going away, carrying with me another little pleasant memory spot. I am going away, only to return again very soon. God bless you.

SESSION 22

May 6, 1921.

Spiritual Healing Circle

Indulgences.

And now is peace come to you — *to you all.*

I find no valued reason for history's repeating itself simply and alone in the fact that history does repeat itself.

Earnestness.

I know the individual man, the individual woman, sometime cannot be less than the real soul individual. It is in the line of destiny, law, for every man and woman to walk of themselves, independent of purely human-made supports. All crutches and canes sometime will be done away with, — which means that many institutions of the present that constitute crutch and cane, will have to be moved out of, for no individual can grow out into that soul self while supported by *some* institutions of the present.

Pause, with intensity of earnestness, and uplifted face.

In the fifteenth century there lived a man who became a power, a great power, impressing his time to such an extent that the effect has come down through all the years, and still

is active. This man was born to show to the world the necessity for moving out of a seemingly good institution in order to get individual, normal, spiritual strength. That man of whom I speak was Martin Luther.

Great earnestness.

I know you are all familiar with the part this man played in human history. When he was born into the physical world, the church entertained certain lines of practice which clipped the wings of individual power to rise as individuals, independently, — to rise up to and into the stature of the soul man. The church assumed the power to do for the man, in return for certain material considerations, that which the man, as they claimed, could not do for himself. The church obtained support, financial, material support, because it held the idea of human dependence upon it; but inwardly the desire was for material support for the church, and the individual was ready to give that support for the privilege which the church in turn gave to the individual.

In this connection history is now repeating itself. You need not be shocked, any of you, when I tell you that indulgences are being sold to-day, and the traffic in indulgences, their sale, is by no means confined to the Catholic

Church. Nor does this which I say relative to history's repeating itself in any way concern the Catholic Church. I find thousands upon thousands of people joining the church now, or a church, largely because of its promise that if the individual will unite with it, he may be assured of health, happiness, and prosperity. And this is the sale of indulgences.

There was a time, there was a time, when the disciples were sent out to teach and to heal the sick and to do good; but they were never instructed by any one to urge people, individuals, to come and partake of the truth of life because of a promise that, if they would do so, they could have health or prosperity. It was the spirit of the Teacher that they should go out and show the world what was right, and then invite the world to live right, just for right's sake. The church has no power to give health. It has no power to bestow prosperity. The Christ principle is sole custodian of this power. It is wrong, because it is not right, to promise material values to any one as a recompense for doing that which it is right to do. Even your Father and my Father does not urge you to do right that you may escape punishment, if you fail to do right; but

you are, rather, invited, — and so are all, — to the light of life, to the truth, just for the truth's sake, just for *your* sake.

I can do nothing for you which you can do for yourself. Vicarious atonement is neither true nor necessary, and this fact, — and it is a fact, — will become revealed to any man, to any woman, the very moment they do altogether right for the only reason that it is right to do right. And in that realization they will discover the only possible atonement, which is found in the meaning of that word rightly divided and set before them as the at-one-ment with the great Over-soul, *your* Father and *my* Father.

Ministry of healing.

SESSION 23

May 6, 1921.

The Inner Circle

First coming of the Master to the Inner Circle on other than a Wednesday evening.

("I see the light coming! I scarcely expected it. It is coming! It is almost here. A host of heavenly visitors. Even I can see the white horses and the chariots, and the winged souls. Oh, what an escort! But oh, oh, oh, what an individual to whom to pay escort! There is a kingly splendor to it, and yet it is the commonest of the common in the sphere of that life. It is not pomp and pageantry, — I do not mean that, — and yet if your eyes could be open to see it, it might impress you as such."
John McCullough.)

Peace and joy come to this house. My peace I bring to you, and my peace I will leave with you when I go away.

The Home of the Soul.

The soul, among things that are real, is the most real of all things. Since the soul *is,* it is, of course, always somewhere. *You,* the deni-

zens of earth, speak of the soul's place as the spirit world. That is only a term, true, absolutely true, but not quite comprehensive enough, for the reason that you do not hold sufficiently definite ideas of where the spirit world is. *You,* sitting here in this room, *are now* in the spirit world; and if, in a general way, people, thinking of the soul's home, would recognize keenly the fact that those who have passed out of the body are no more and no less souls than you who have not left the body are souls, then at once would come the revelation that the idea of the soul's habitation's being the spirit world is not sufficiently comprehensive.

Smilingly.

This sphere of souls, souls freed from flesh, is but a state of superior understanding which the soul has concerning the world and the meaning of things in the world. Independent of these different states of understanding, there is no veil separating the soul inhabiting flesh and the soul released from the physical body.

The expression is too tame, lacks too much of force-meaning, to say that the world, to the emancipated soul, is *beautiful,* beautiful, *lovely,* lovely. I say, these words utterly fail

Smiling.

of meaning at the point where endeavor is made to speak properly of what you frequently call the spirit land. Millions and millions of souls out of the body live right here in your midst. They build houses where your houses are built, and yet build them upon vacant lots. How strange that statement must be to all who read this, even to you who hear it! Perhaps it may be made clear to any who will pause long enough to read carefully the story of how I appeared in the midst of the little gathering of my followers when they were securely locked within that room, for no doors were opened to admit of my entrance, since no one expected me there. Can it not be seen here that to me, as a being out of the physical form, walls of matter constituted no obstruction? Then, why not build our houses in the spirit world on the same lot where your material houses are reared, and yet build them upon vacant lots?

Your flowers are the flowers of the soul land. Spirits, souls, have no floral gardens independent of those you have; and yet they have entirely different floral gardens, but different only because seen as they are, and known to be just what they are. The leaves upon the

trees mean much to all who admire them and enjoy their shade, but to the soul out of the body they are as so many whispering instruments of music; and yet, and nevertheless, they are the same leaves to the soul out of the body as they are to you, souls living still in the body. The fragrance of a flower, souls in the body enjoy until it is all gone out of the flower, and the flower faileth; but in that fragrance which has gone out from *your* power of sensing, there is to the soul out of the body a fragrance still, and that fragrance takes on even more beautiful coloring than did the petals of the rose, the flower you knew and loved.

Said in a singing, rhythmic voice.

Smiling earnestness.

The beauty and loveliness of all that constitutes the phenomenon of nature with you ceases to be mere phenomenon to the soul out of the body, for the soul out of the body perceives the *real* and loses sight of the mere phenomenal expression, — loses sight of it in an understanding, in a realization of its reality; and, more than this, the reality is traced along lines that lead to the primary cause of all. The spirit world is no more real to the soul out there in the spirit world than it is to you living in the body, but a certain sense which the soul

Smiling.

has, — the soul out of the body, I mean, — of what *is* real renders its reality of meaning Godlike, supremely Godlike, and in it all, because of this understanding, the face of God is beheld.

Smiling.

I may have tired you; I may not have been able to place this before you as clearly as I would like, but I am getting along, I find, so as more easily to express myself; and I am certain that, as I may be permitted by conditions to come to you, Martha and Mary, for the purpose of helping people later on, I shall be able to burden you less, because of my better ability to express properly and more easily what I may have a desire at that time to express. I am not unmindful of how tedious this all may be to you, but I am powerless to make it different just now. Shall I proceed?

E. P. W. replied, "This does not seem tedious to us." E. B. O. added, "Or any burden." The Master sighed, as if deeply gratified.

Sectarianism.

I believe you speak concerning different money values as being "denominations," do you not?

E. P. W. responded "Yes."

Then, whatever denomination of money may

be before you, or under consideration, it is therefore money, is it not?

Both replied, "Yes."

If the denomination were large, it would be money; if it were small, it would be money, still.

How different is this from religious denominations! Does not a certain religious denomination differ very materially from another religious denomination? You could not, strictly speaking, say that a — Give me the name of some denomination. Thank you. — You could not very well say that a Methodist denomination was exactly like unto a Baptist denomination, could you? And yet both are denominations of religion, are they not? Then, if they vary as denominations of religion, do these respective denominations have exactly the same religion? Then, logically, only one of them can possibly be the exact and true religion, because, if both of them had exactly the true religion, there could be no distinction made in their religion as denominations.

"Methodist" and "Baptist" were suggested.

"No," was replied.

Reply of "Yes."

Reply of "Why, no!"

Give me the denominations of some of your money, please.

"Dollars," and "cents," were suggested.

A cent is money, a dollar is money, but different denominations of money; yet both denominations are right, because they are meant

to express different quality or quantity *of the same thing.* Is that not right?

Both replied, "Yes."

I am glad to have you answer me, and to have you put the answer down. What did you call those religious denominations?

"Methodist" and "Baptist."

Now, the Methodist denomination pursues its course of religious life in accordance with certain adopted methods. Is this not true? And the Baptists also live in accordance with certain methods which they have adopted. Possibly one or the other of these denominations may be employing the absolutely correct method, but both cannot be employing the absolutely correct method, because they are not alike. Yet in religion, religion itself, if lived, reveals, as man advances, its own methods of finding a deeper root in the soil of human aspiration toward God. *Wrong* methods can scarcely be trusted to lead to *right* results; but the right result of living reveals, in the consciousness of the one living right, the true method of living.

E. B. O. replied, "Yes."

Leaning forward with great earnestness, and smiling.

If the Methodist denomination stood for a dollar in religion, and the Baptist denomination stood for a pence — What do you call yours? — for a cent in religion, then both would stand for religion. And if both stood for re-

Reply, "Cent."

Gradually leaning forward, and bowing low upon the last word in conclusive emphasis.

ligion, true religion, then the method employed for living religion upon the part of the Methodist and the Baptist would be identical.

Both said "Yes."

Shall I proceed?

Christian Science.

Christian Science is neither Christian nor a science.

Nothing can be Christian in which the Christ principle fails of filling it full.

Nothing can be a science unless it is true, unless it is the truth.

The Christ principle is interpreted to the consciousness of individuals as the individual earnestly seeks for the interpretation of it. It is not, and cannot be, interpreted in the midst of creedal clutter, or in the household of religious aristocracy. True religion is a scientific religion, and the real Christ principle is the only real science.

As Christian Science fails properly to interpret the Christ principle, it is not Christian. It, therefore, falls short of expressing truth in the absolute; and, therefore, it is not science. I repeat, Christian Science is neither Christian

nor science. Within a half century the truth of that to which I am just giving expression will become well recognized here in your midst.

I have come, and my visit has been one of pleasure, particularly so. I love just to be with you, and it is a pleasure to know that I am re-awakening the world. And now I am going, and I leave with you that which I spoke of leaving with you when I came, — my peace. Bless you, Martha and Mary, bless you!

The usual benediction of hand raised in blessing.

SESSION 24

May 11, 1921.

The Inner Circle

The usual blessing. Uplifted face.

The blessing of peace I bring to you, Martha and Mary, and to this entire household.

The Greatness of Service

Men seek to be great, and men long to be great, and omit doing anything leading them out to greatness. Often men who really seek to be great fail of attaining unto greatness simply because they search for it where greatness cannot possibly be found. Those desiring greatness and doing nothing to gain it, of course will not find it. If any man among you would be great, let him become a servant. Means are very simple, such means as are necessary to attain unto greatness. Before one can serve, he must learn how to serve, and when he has come to know how to serve, he must discover the right place in which to serve. One who is not willing to serve will scarcely be led to search out the *how,* the way, to serve, and one who has not attained unto such a

Gesture of right hand.

knowledge will certainly fail to discover a place in which to serve. It is only through service that one can become great.

Being qualified to serve, and possessed of an understanding of where to serve, one will easily see who should be served. Therefore, in service there are three things necessary for consideration: — how to serve, where to serve, and whom to serve. It is impossible for one to learn how to serve who continuously lives the life of a Pharisee. One must be humble. The superficial mind is apt to confuse service with slavery. The former is exalting; the latter is degenerating.

Earnestness.

Expressiveness in face.

In the universe those who are greatest today are those who have served most. To serve wisely one must *find* need, and this applies not only to human beings, and to such as have passed out of the physical body into those first spheres of consciousness in the world of excarnates, but as well to those who have arrived at the most exalted spheres of life. They of the most exalted sphere serve where service is most needed. This explains in a measure why I am here. It is only natural that I should be here, since I have thoroughly learned the lesson of service.

Let no one say, — and if they would speak wisely they will *not* say, — that the most exalted spirits do not come near the earth and its people. They do, because upon the earth and in the midst of the people of the earth is found the greatest need for service; therefore, the naturalness to really great souls, exalted souls, of mingling with even the humblest of God's children, struggling here in the darkness of time to find some rays of light which may reveal the fact of an eternity, and one in which growth and progress and development are possible.

There will be those who read these utterances of mine who will say all manner of things in an attempt to discredit the truth of my claim to identity, such as I have set forth already; and this will not be the first time that such an attitude has been assumed toward me, and toward others.

There is a Latin phrase familiar to all, *Vox dei, vox populi,* — "The voice of God is the voice of the people." The reverse of that, "The voice of the people is the voice of God," is true, but true only when the real voice of the real people goes forth. And let it always be remembered that there is a vast difference be-

tween the voice of the people and the clamoring shout of the mob. Let the word go forth, let these words go forth: He who would be great, let him serve; and he who would serve wisely, let him search out the greatest need for service, and finding this, let that be his place as a servant.

Smile. Very long pause.

Spiritual Insight.

The Bible is of Eastern origin. Its allegories and poems,— some of which, too, are allegories, — are presented in a symbolism peculiar to the Eastern mind. The Western mind finds great difficulty in interpreting properly that symbolism. So far, its attempt in this direction has proved almost a failure. The Western mind is characterized largely by a disposition to bring the things spiritual down; the Eastern mind attempts to bring that which is down up. And because of the Eastern mind's persisting through centuries in elevating the earthly toward the heavenly, the material mind toward the spiritual mind, it has succeeded very measurably in securing for its spiritual foundation a place of Himalayan heights. The Western mind has succeeded, in degree, in bringing the Heavens down to earth, sufficiently so, through persisting, to have

gained a taste of Heavenly conditions; but that taste has, metaphorically speaking, become desirous for more, and Heaven itself is being lifted up gradually. The Western mind is beginning to look up there, out there, toward heavenly states, toward Heaven itself, and is rising up, through the desire for more of that taste; and the upward movement in this connection will, during the next century, be very rapid, and the West will surpass in attaining unto spiritual understanding anything which the East has ever attained to as yet.

Slowly uplifted hand, and gesture continued through two paragraphs.

Oh, oh, all this cajoling, inviting, almost commanding Heaven to come down, is understood by the souls who are helping earth's people on their way; and Heaven comes down, — but not to stay; rather, to show the way! It is showing the way, and it is *leading* the soul of earth up, higher and higher.

Upward gesture of hand.

It has been promised that the wilderness shall bloom and blossom as the rose, but the wilderness referred to was certainly not in any sense the vast wild territory of woodland or of prairie; it was, rather, the wilderness of the mind, the wilderness of the soul. That prophecy has been in process of fulfillment not only since the day of its utterance, but it was

Smile, as of joy in the anticipation of beauty.

in a process of fulfillment long prior to that time. Yet during all time, never has there been given such an evidence of the possibility and probability of its fulfillment as is being given *now;* and the next fifty years will produce flower gardens of mental and spiritual beauty where now exists the mental and soul wilderness.

Intense earnestness.

And now I am going to leave you, in a sense, but we will meet again, of course, very soon. And then, with your assistance I will talk further on to the world.

E. P. W. said, "You know that you can have our assistance as long as you want it."

You — have — said — it. I shall need that assistance after this work is all done. I want your assistance forever, and you, as you come to know better, more fully, will want and need mine; and you both, yes, you three, shall have it.

Both hands raised and held in benediction.

SESSION 25

May 13, 1921.

Spiritual Healing Circle

I have asked the Father that health, peace, and happiness come to you all — here — to-day.

Purity of Heart.

Blessed are the pure in heart, for they shall *see God.*

Some one has said that "Seeing is believing," but I say, To see is to feel. The matter of vision, as it reaches out, is a matter relatively important. That which you are able to see, merely see with your physical eyes, means much to you; and yet relatively it means but very, very little.

Long pause, with turning of the face to different parts of the room.

The pure in heart see God. God cannot be seen with the physical eyes; only manifestations of God can be seen with the physical eyes. The eye that soulfully sees, sees more than the manifestations of God *in* the varied expressions of His manifestation. It sees God in the manifestation, and that certainly is seeing more than one sees who merely beholds the

manifestation itself. Whatever may be seen produces its effect in a feeling of the individual seeing it. The nature and quality of the things seen determine the value to one, born of the feeling produced upon one as a reflex action of the thing beheld.

To be pure in heart is to be, at the center, filled with the All-good. Here there must be no alloy; no baser metal must enter into the composition of this coin, purity of heart. The heart referred to is not the physical heart; it is the real, central being, rather. The central being must be pure, and it cannot be pure, free from every taint of alloy, free in every degree from baser things, until the true center being is normal; and the normal center being is God, God Himself, in the being. The purer the heart here, the more of God will be seen, is seen.

One may look upon the rose and behold it as a rose, but one who is pure in heart will see in the rose the smiling face of Deity. It is important to see God; to see God is to feel God; to feel God is to feel like God; and to feel like God one must have a sense of purity within, for without that purity God cannot be seen.

Smile.

The Living Presence.

Lo, I am with you alway. I would I could render this truth a fact in the common consciousness of all humanity, — Lo, I am with you alway, *even* unto the *end.*

Special emphasis on the word "end" and a smile, and pause.

It is *true,* I am with you alway. It is natural that I should be near you alway, even unto the end. You need, you people of this great world, need help. It is my desire to bring to you *help.* This is my mission in life — just to bring help. I have never gone far away from the center where help is most needed. When the soul becomes disengaged from the physical body, it is no longer limited in its possibilities of reaching out to people who need, and also of supplying those needs. This unlimited privilege is the soul's emancipated disposition, for disposition is held frequently in bondage. The soul, therefore, is unlimited in its possibility to go wherever desire prompts, and disposition to help is unbounded, as well as unhindered.

I am here to help you, because of my recognition of your need for help. I have filled this place this afternoon with a healing quality, because of my recognition of your need for it. You will be healed by this healing quality in accordance with your faith in its power to heal you. If your faith is strong, you will reach

out forcibly, earnestly, for it, and you will secure it. According to your faith, be it unto you. I speak not of myself when I say, *I am,* and I, as the I AM, have merely brought to you that which is committed to me by your Father and my Father. We are brothers and sisters all, children of one Father, and that one Father is infinite in His resources, and infinite in loving disposition toward you, toward me, — His children.

I will ask you all to-day to close your eyes and in the silence look out, feel your way out, into this which surrounds you, this healing power, to the end that you may be filled with it, and just for a few moments I will stay and join with you in this silent healing.

Gesture.

Long, long pause.

My Heavenly Father, these are all Thy children. They love Thee, and we ask that Thou wouldst glorify Thyself to-day through their health and happiness. Speak the word of their health, Heavenly Father, *now, now* — the word of Thy health, speak it unto every child here now.

We will now retire from just this spot, this place; but we leave with you this healing, help-

ful power. You shall take it with you. Each one of you will feel better as you go from here.

And now, Loving Father, we commit all of these children into Thy keeping.

SESSION 26

May 25, 1921.

The Inner Circle

Hand raised in blessing over each, then moved widely as over all the assembled spirits. Spoken yearningly. Long Pause.

All hail, blessed helpers, all hail!

I do not assume to be, nor will I call myself, the Prince of Peace; but I am one who loves peace so fully that for it I am willing and glad to give all that it is possible for one to give — all that I am; and all that I am, I give for peace.

Governments.

The governments of the earth, as they exist and operate to-day, are the outgrowth of human mind-and-soul evolution. The plan and pattern of human beings' governments exist not for the purpose of proclaiming to the world their respective states of civilization, but they do proclaim just that state of civilization to which the people constituting these governments have attained. Human governments, national governments, are governments because of civilization. Where civilization fails of expression, *there* there is no government.

Human government, at its best, has failed to annul or eliminate savagery. At its best, it succeeds partially in restraining, curbing, and holding in abeyance savage people, and prevents measurably such as these from expressing in society savagery. Human governments, at their best, operate more in lines and courses of restraint than in connection with any other feature or item of governmental functioning; but notwithstanding the years that have come and gone, the average mind fails, not in discerning clearly the fact of savagery as having still an existence, but in locating justly and righteously that branch of society wherein savagery is most prominent and most powerful.

In what is termed civilized society, it would be far from pleasing to tell the most thoroughly untamed man that he was still a savage and that his conduct was that of savagery. Even such a one would be offended if told this. Yet, if the most thoroughly savage class of people were told the truth about their savagery, they would not only be offended and deny the accusation, but they would turn the power of their position upon and against the offender with such violence as to demonstrate conclusively that the accuser spoke only the truth

when declaring to them the fact of their savagery.

Necessarily, human government is an institution not in, but out of, the hands, the keeping, and control of the people, and is committed to the keeping and conducting, to the hands of those who are, as the saying goes, "in authority." These, such as these, too often are the worst savages which have to be reckoned with. This, I know, is not only a truth, but it is a truth stated with bluntness; and notwithstanding that I love peace, I know that this statement will, for a time, bring, in a measure, the very opposite of peace. Furthermore, I know it will, in time, bring to the great bulk of humanity a realization of where terrorizing savagery really exists. And the people, the whole people, will bring peace, and destroy tyranny.

Great emotion.

About the highest and best understanding which human beings have concerning government in the world of liberated souls is that it is patterned somewhat after that form of government which is best, as set up here upon earth. This concept, so far as it is in evidence and so far as it is true, will radically change within the next fifty years. It will change

because of a change wrought out in the human mind by the power of spirit and soul influence.

The greatest man that Russia ever produced understood all that I have said, and even more than I have said, about human government. His prophetic soul vision gained a glimpse of the government of the spiritual world, and he endeavored to portray what he had seen of the spiritual government in such a manner as to make it clear to the understanding of man, that human government should be patterned after it.

Whatever else may be said concerning the government of the great spiritual world, it may be most frankly and seriously stated that it has no rulers, no potentates, analogous to those who find a place in the governments of earth. Furthermore, the government of the spiritual world projects out into life *no* restraining power. This may seem peculiar. It *must* seem so to human beings. The heavenly kingdom is a community. Earth's governments have to restrain men with undeveloped spirituality from stealing, from outwardly expressing covetousness, from committing crimes against nature itself; but this feature of human government fails of any existence

in the spiritual world, simply because there is no reason for its existing.

Thought.

Thoughts are *not* things. Thoughts do not create things. Nothing is being created now. All that will ever be created is already here. In the spiritual kingdom, this commune kingdom, the individual realizes that all which has been created is for common use, and that it matters not how much one may use of it, there is so *unlimited* a supply that there always remains enough. Thus, in the spiritual kingdom, one is not restrained from taking anything; but he must use thought, else he can take nothing, for he can take absolutely nothing which he is incapable of properly co-ordinating, properly assembling. By proper co-ordination and proper assembling of things, I mean the bringing together of the things created so as to construct something of value, as a construction, to himself. He, being a part of the great commonwealth of this kingdom, will build nothing except that which is helpful, not only to self, but to *all* citizens of this kingdom, the celestial world.

Thought gathers the material and properly co-ordinates it into dress, for spirits are clothed

upon; and in the spiritual kingdom there is recognized the necessity of such an assemblage of things as will make for the body clothing, for none in the spiritual world is allowed to live undressed. I do not mean that they are prohibited from going naked by any mandate of the governmental power, but are so hindered by virtue of a natural disposition. It must not be thought that, in the spiritual kingdom, modesty fails of becoming an important quality of soul mind. Notwithstanding this, — that the best apparel is purchased only by the use of thought properly co-ordinating things, things which are everywhere, — there are those in the spiritual kingdom who are clothed upon with that which is analogous to the crudest rag coverings of the earth sphere; and this is so, because of the limited power of the thinker to use such thoughts as are necessary to co-ordinate the general stuff entering into better garments.

People live in houses, and they build their houses by the use of thought, and the house is either a palace or a hovel, in accordance with their ability to think, to use thought so as to assemble properly the proper things to make a palace; or, on the other hand, by virtue of

Smile.

the lack of proper thought, they are forced to move into a hovel of their own thought creation. Thus every man and every woman build freely for themselves.

In the spiritual kingdom there is no disposition toward unfairness upon the part of one in dealing with another. Even the most immature expression of a thinker admits of no quality of jealousy. All gradually catch the right inspiration, gradually are blessed with nobler aspirations, and because of this, they gradually come to clothe themselves more and more becomingly, and build better and better.

Great earnestness.

The word "sanitation," of course, means nothing in the spiritual kingdom; to the denizens of the spiritual world the word "health" has no meaning. All is health, and all is cleanliness. Thought cannot gather around it that which is not around for it to gather. Therefore, there is an impossibility of accumulating filth, and there can be no such thing as sickness.

Smile.

The Home of the Soul.

The home of the soul opens no greater opportunities than those which are opened up to the purely human being; but the discarding of the human, by the soul, leaves the soul free to understand better, and to choose more wisely

of the opportunities which God gives to all life, wherever life is. When the soul is graduated out of its physical environment, it finds its surroundings quite as normal, quite as natural to it, as the physical being found its surroundings in the environment of the physical world. Thus none feels any sense of being out of place in the spiritual world, in the spiritual kingdom. This is so, because it cannot possibly be otherwise, since through the law of graduation no one ever lives in any other place than just his own place; and if, upon early entrance to the spiritual kingdom, one is by nature graduated to a place of lowliness, it is because he fits that place and is natural to that place, and that place is natural to him. Yet aspiration again comes, as it comes to all in the spiritual world, and he soon is graduated into another place, because he becomes fitted for another place. Therefore, a more exalted place becomes natural to him, because he is a more exalted being, spiritually exalted, I mean; thus through the hundreds and thousands of states he passes on and on, and yet in each and every state he finds *home,* a perfectly natural home to him.

Divine Law recognizes that a man unfitted

for an exalted sphere would be quite as much in hell if admitted into that sphere, as one would be who was fitted for an exalted sphere, if thrust down into a state far beneath his own qualifications and development. The whole plan of the spiritual kingdom is not only God-ordained, but lovingly arranged to meet the demand of every soul in its upward climb. There is not one feature of the spiritual kingdom for any one soul that need be in any way dreaded; for whatever state a soul may enter when leaving the body, that state is far better than the state just left, when the physical body gave up its claim upon the soul.

Smile.

Hand extended in blessing toward each twice.

SESSION 27

May 27, 1921.

Spiritual Healing Circle

Right hand extended over the people, and to the medium, in blessing. Long pause.

To as many as will *receive* it, I bring the blessing of health.

Great earnestness.

A dream might be of such a kind as to constitute as great a value to an individual as any actual experience could possibly become to him. The past is only a dream. All of the past is but a dream. And yet all are not dreaming dreams; but when all have lived the experiences of to-day, and the sun closes down, and night comes, one might as well have dreamed all the experiences of the day as to have experienced the contact one has had with things, after the usual manner of such contact. Yet, again, the past with all of its experiences has been, and the experiences have been, facts. If any man lives to-day in the dream life of the past, he would do well to move out of his present condition of living. One must ultimately willingly give up the dream of the past, or have

The Dream and the Real.

it ruthlessly taken from one. The mirror of nature and of God is turned invariably to reflect what is before.

Your sickness has been only a dream. If you are living still in that dream, you are still sick. In order to be well, you must awake from the dream. Sickness is not a reality to any of you, it never has been, it never can be. *You,* the *you* of you, has never been sick, is not sick now, and never can be sick. The real *you* of *you* cannot be blind, cannot be deaf. Your dream is your deafness. Your deafness is your dream. Your lack of proper power of vision, of physical strength in any department of your physical being, is a dream, is not a reality to *you,* the real *you* of this you. The *real you* should govern all the rest, should govern all else with which *you,* the *real* you, comes in touch. The past must be surrendered, and that fully and unconditionally, if one would take up with vitality the future.

When you have lived a million years, — and you will live, every one of you, a million years, — you will still be thinking about this future. There is always a future, and yet it is always the present. These immaturities of physical expression are unrealities of nature. To such

Striking table with hand in emphasis.

an extent as they are indeed real to any, they are so only in the seeming.

Your Father and my Father, God, is not glorified through any of these immaturities. He is glorified through this *you,* the *real* you *of* you. If any would be well and happy, doff the garments of the dream of the past, for this dream of the past weaves its web, and makes its garments, and covers *you,* the *real you* of *you,* with hideously unfashionable clothing. Step out from under it. Discard it, and forget that you ever wore it.

I and my Father are one. *You* can say that. This lesser you of you cannot say it. Let the *real you* speak, let it speak. Let the real you express, let it express. The real you is the *God.* Let God express. God is health. God is happiness. God is love. Let health, then, happiness, and love express. Let them express. The palpitating heart of the physical body ultimately ceases to beat; but the God center within mankind, that Heart of Hearts, will go on beating forever. Let that Divine Center within you express, let it express.

Smiling, and striking hand upon table three times in earnest emphasis.

Smile.

You, my dear children, each and every one, the *real you* of you, is like unto an apple of gold within a frame of silver. You *are* wholly

protected, you, the *real* you. If your faith, *your* faith, is unhindered, it will reach out and take hold of its greater self, God, of whom you can say, "I and my Father are one." Let this faith, that is the real faith of *you,* express; let it express. The love you hold, the love the real *you* of you feels, is Divine Love. Let Divine Love express.

Smile, and earnestness.

Smile.

Do not live in the dream that has been, the dream of expression, but live in the activity of the expressing. Express, and you will grow. Express the real you of you, and you will soon find that the lesser elements of life which cling to you will disappear. When the you, the real you, expresses itself, God expresses Himself in the *you;* and there shall be then no more sickness, no more pain, and no more death. And God Himself shall wipe all the tears from your eyes, and give to you the smile of eternal gladness. Let the *true you* of you, then, express.

Smiling, and with even greater earnestness.

With uplifted face.

Smiling tenderly.

Ministry of healing to four.

I will heal one or two, if there are any here who desire my blessing. If none desires it, I will bless you *all.*

Blessing all, with upraised hand.

And now, my dear children, all that I am of good and love I give to you in my blessing.

SESSION 28

June 1, 1921.

The Inner Circle

When the Teacher had taken control, he turned, as if looking through the closed eyelids, first to the left, then to the right, then straight before him and up, as if seeing a large multitude. Outspread hand was raised in blessing over all; then special blessing to each of the human beings present.

("I cannot talk with you longer now, for the Teacher is coming. I may remark that I am authorized by the forces to say that it is to be his last visit for a time. . . .

"He is coming to-night in great glory,—glory of the celestial world, I mean. The mind of man hath not yet conceived of this glory of which I speak, that is, the human mind hath not conceived of it. The light! Not the light in which he travels, but the light he radiates! It draws followers just by the natural law of attraction. That light is not alone to illuminate the pathway; it is a light of strength, a light of force; it is the LIGHT OF LIFE!"

John McCullough.)

Martha and Mary, my blessing I bring to you both; and when I go away I shall leave

with you my blessing, and it shall abide with you.

E. P. W. said, "Is it right to ask you a question now?"

Not quite now. You need not ask any. You have already asked it, and I will answer it.

A Prophecy.

I do not, and I cannot, measure time except by the importance of events. Events are my only timepieces; but these timepieces are very accurate in the keeping of time. An event is an expression, of course, of an accumulation of causations producing it; and great causes produce great events. A great event indicates and proclaims, in fact, that considerable time has been necessary to build it up. A slight, small event is more quickly builded than is a large one.

Pause. Smiling.

I am able to see, however, an event, and to observe its proportions in the very first intimation of causation. Therefore, in a sense, and a vital sense, too, the event is realized and enjoyed long before its actual expression. Do you children understand that philosophy?

E. B. O. replied, "Perhaps, in part."

Probably not altogether, but you do somewhat understand it. Yet when it is understood, *then* joy is experienced all of the time, because the anticipation of an event is as much

Smiling very happily.

a joy as is the advent of the event itself. Now you begin to see more clearly; and you begin to see the beauty that all this reveals, for happy anticipations dislodge the very quality of mind now practised and used so much, called "patience."

Smiling quite ecstatically.

I have said this, seeing an event ahead in the causation principles existing now, and that event is future work. I am to retire from this specific feature of endeavor for a space of what you call time, and possibly you may await the event less impatiently because of what I have just said.

The world at large will not be so blessed. The world at large will receive the message, and some will indeed receive it into their very soul and be benefited. Others will receive it only to reject it, and in the very heat and torrent of their rejection another message will meet them at their door. And they will be conquered by it, — not subdued into any mental slavery regarding it, but their opposition will be overcome, that is what I mean. The next message may not be so long, but it will be *very vital.* I hope to begin its delivery in the month of November.

The time will pass for you rapidly, and for

the most part pleasingly, — the time between the now and the November month.

What I have said in these messages will not effect *directly* valuable human reformation. *Indirectly,* these messages will have much to do toward reforming where reformation is needed; and where is there a place or condition upon earth where reformation is not needed, at least in some degree?

These messages will lead people to think. People of the church will be led to think. People in the social world will be stimulated to think more than they have. Some politicians will think, if not *more* than they have been thinking, at least along entirely different lines, and they will get a different view than they have had upon the meaning of real righteous equity.

These messages will comfort many. They will instruct many. I have sent them out into the world directly for the world's good. To as many as receive them soulfully, will a blessing be given. Some will receive the blessing immediately upon reading these messages, and others, later.

Again, I thank you both, — and yet I do not

thank you, — for the part you perform in the labor of getting these messages out to the world. I thank you *now* for doing this, but a little later you will be filled with thankfulness because you were chosen to do it.

Smiling.

Smile.

I am now closing these messages for the present. Every word spoken in them has been spoken in the spirit of just love for human beings. Whoever reads these messages in the right spirit will feel my *love* while reading them. I love all humanity because I *really* love your Father and my Father, and I desire that that love which I feel shall quicken every soul and mind who reads these messages.

With uplifted face, shining.

It is love —Love —just LOVE — that saves.

Ministry of healing very impressively rendered to the two whom he called "Martha and Mary."

I now come to answer your question.

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